THE HOLY Eucharist: OR, THE MYSTERY OF THE LORDS SUPPER, *Briefly Explained.*

By *THOMAS WATSON*, Minister of the Gospel.

The second Impression newly Enlarged.

Dedit nobis Christus carnem suam in cibum, sanguinem in potum, animam in pretium, aquam lateris in lavacrum. Bernard.

1 Cor. 10. 21. *Ye cannot be partakers of the Lord's Table, and the Table of Devils.*

LONDON, Printed by *A. Maxwel*, for *Thomas Parkhurst*, at the Golden *Bible*, on *London-Bridge*, next the Gate.

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To the Honourable, Vertuous, and my ever Honoured Friend,
Mrs. DOROTHY WOLSTENHOLM.

Madam,

BEsides the Cognizance I have had of you, when it was my happiness to live

among ſome of your Noble Relations, your friendly deportment, and the favourable Aſpect which you have been pleaſed to caſt upon me, hath very much rendred me your Debtor. And I knew not what other way to expreſs my ſelf grateful, than by preſenting you with ſome of that Treaſure, which, through the help of the Spirit, I have digged out of the Sacred

Sacred Mines of Scripture. The Tractate which I here dedicate to you, is small, but the Subject treated on, is of eminent and singular worth. Pearls may lie in a little room; and a soveraign Electuary may be given upon a Knive's point. The Supper of the Lord is a matter of weighty importance, as having in it the very pith and quintessence of the Gospel.

Madam, Admire distinguishing Grace, which hath made you Noble, not only in blood, but in spiritual Endowments*: How deeply are you obliged to God, who hath given you an insight into the Mystery of Life, which will abide with you, when the Flower of Beauty shall fade, and the Feathers of Honour must lie in the dust. *Madam*, let Jesus Christ be ever

Nobilitas cujusque vera est, sibi secundum esse.

ver in your thoughts, you are never out of his. Let that dear Saviour lie *as a bundle of Myrrh* between your Breasts *; delight much in *the Galleries* where the King of Glory is held *. Let those hours be counted golden, when you are at Free-grace's Table, and Christ sups with you, and you with him. I have no more at present to add, only desire your Candid Interpretation,

* Cant. 1. 13.

* Cant. 7. 5.

tion, & kind reception of theſe few impoliſhed lines: So entreating the Lord to enrich you with all ſpiritual and eternal Bleſſings, I take leave, and reſt,

Madam,

Yours to ſerve you,

Thomas Watſon.

TO THE

Reader.

Christian Reader,

WHEN I Contemplate the Holiness and Solemnity of the blessed Sacrament, I cannot but have some awe upon my Spirit, and think my self bound to hold this Mystery in the highest Veneration. The Elements of Bread and Wine

Wine are in themſelves common, but under theſe Symbolical Repreſentations, lie hid Divine Excellencies. Behold here the beſt of dainties, God is in this Cheer. Here is the Apple of the* Tree of Life: *Here is* The House of Wine*, *where the Banner of Free grace is glorioufly diſplayed. In the Sacrament we ſee Chriſt broken before us, and his broken body is*

Dapes ſaliares: Hor.

בות הוין Cant. 3. 4.

is the only comfort for a broken Heart. While we sit at this Ta[illegible] Christ's precious Spikenard *of merit and grace, sends forth its smell. The Sacrament is both an healing, and a sealing Ordinance. Here our Saviour leads his people up the* Mount of Transfiguration, *& gives them a Glimpse of Paradise. How welcome, should this Jubilee of the Soul be? wherein Christ appears*

appears in the oriency of his beauty, and draws the golden [redacted] of his love to the center of a Believer's Heart. Oh what Flames of Devotion ſhould burn in our Breaſts! How agil and nimble ſhould we be! mounting up as on Wings of Cherubims, when we are to meet the Prince of Glory, *who brings the Olive-branch of Peace in his mouth, and whoſe kiſſes leave a print of Hea-*

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ven upon the Soul. The ſcope of this enſuing Diſcourſe, is to raiſe an high value and appretiation of the Sacrament, to Excite Holy Ardours of Soul in ſuch as intend to partake of it. Think not, That it is enough to be outwardly devout at Gods Table, drawing near to him with the lip, when the Heart is far from him *. *What is this but with* Ephraim to com-

Iſa. 28. 13.

compass God, with
Hos. 11. 12. Lyes *? *They who put off God with* bare shews, *he will put them off with* bare signs. *They who give God only the skin of Duty, shall carry away only the shell of Comfort. Spirituality is the life of Worship* *: *If we come to the Sacrament* in due order *, *we shall see him* whom our souls love *. *The Lord will give us a fore-crop here, and reserve the*

Τὸν θεὸν οὐ διὰ κνίσης, ἀλλ' πολιτείας ἀρίστης καὶ νοερᾶς δεῖ θεραπεύεσθαι. Chrysost.

1 Chron. 15 13.

To the Reader.

the after-crop of Glory for the Kingdom of Heaven. That this may be effected, shall be the earnest prayer of him, who is

Yours in the Work of the Gospel.

Thomas Watson.

UMI

THE MYSTERY *of the Lords Supper.*

MATT. 26. 26. 27, 28.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my body. And he took the Cup; and gave thanks, and gave it to them, saying, Drink ye all of it: For, this is my blood of the New Testament, which is shed for many for the Remission of sins.

IN these words, we have the Institution of the Lords Supper. The Greeks call the Sacrament μυστήριον, *a Mystery*: There is in it, a Mystery of Wonder,

and a mystery of Mercy. The celebration of the Lords Supper (saith St. *Chrysostom*) is the Commemoration of the greatest Blessing that ever the World enjoyed. A Sacrament is a *Visible Sermon* *. And herein the Sacrament excels the Word Preached. The Word is a Trumpet to proclaim Christ, the Sacrament is a Glass to represent him.

Sacramentum est Sacra res figura, qua sub specie Visibilium, Spiritualis gratia & admonetur & confertur.

Quest. But why was the Sacrament of the Lords Supper appointed? is not the Word, sufficient to bring us to Heaven?

Answ. The Word, is for the *Ingrafting*; The Sacrament, for the *Confirming* of Faith. The Word brings us to Christ; The Sacrament builds us up in him. The Word is the *Font*, where we are baptized with the Holy Ghost; The Sacrament is the *Table*, where we are fed, and cherished. The Lord condescends to our weakness: Were we made up all of *Spirit*, there were no need of Bread and Wine;

Wine; but we are compounded creatures, therefore God to help our Faith, doth not only give us an audible Word, but a visible Sign *. I may here allude to that of our Saviour, *Joh.* 4. 48. *Except ye see signs, ye will not believe.* Christ sets his Body and Blood before us in the Elements: here are Signs, else we will not believe *.

Et sensus fovetur, & fides firmatur.

Things taken in by the Eye, do more work upon us, than things taken in by the Ear. A Solemn Spectacle of Mortality, doth more affect us than an Oration. So, when we see Christ broken in the Bread, and as it were Crucified before us, this doth more affect our Hearts, than the bare Preaching of the Cross.

Quia externis ducimur. Hisce Symbolis fidem in nobis auget Deus. Gualter.

So I come to the Text: *As they were eating, Jesus took bread, &c.*

Where I shall open these five particulars, in reference to the Sacrament.

1. The Author.
2. The Time.
3. The Manner.
4. The Guests.
5. The Benefits.

1. 1. The *Author* of the Sacrament, Jesus Christ. [*Jesus took bread*] To Institute Sacraments, belongs of right to Christ, and is a Flower of his Crown. He only who can give Grace, can appoint the Sacraments, which are the Seals of Grace. Christ being the Founder of the Sacrament, gives a Glory, and a Luster to it. A King making a feast, adds the more state and magnificence to it. *Jesus took bread*: he, whose Phil. 2. 9. *Name is above every Name* *; God blessed for ever.

2. 2. The *Time* when Christ did institute the Sacrament; wherein we may

may take notice of two Circumstances. 1. It was when he had supped, *Luk.* 22. 20. [μετὰ τὸ δειπνῆσαι, *After Supper.*] Which had this Mystery in it, To shew that the Sacrament is chiefly intended as a spiritual Banquet; it is not to indulge the Senses, but to feast the Graces. It was, *after Supper.*

2. The other Circumstance of Time, is, That Christ did appoint the Sacrament a little before his sufferings, 1 *Cor.* 11. 23. *The Lord Jesus the same night in which he was betrayed, took bread.* He knew troubles were now coming upon his Disciples; it would be no small perplexing to them, to see their Lord and Master crucified; and shortly after they must pledg him in a bitter Cup; therefore, to arm them against such a time, and to animate their spirits, that very night in which he was betrayed, he gives them his Body and Blood, in the Sacrament.

This may give us a good Hint, That in all trouble of mind, especially approaches of danger, it is needful to have recourse to the Lords Supper. The Sacrament is both an Antidote against fear, and a Restorative to faith. The night *in which Christ was betrayed*, he took Bread.

3 3. The *Manner* of the Institution; wherein there are four things observable:

1. The Taking of bread.
2. The Breaking it.
3. The Blessing it.
4. The Administring the Cup.

1. 1. The Taking of the Bread.

λαβὼν τὸν ἄρτον. *Jesus took bread**.

Quest. What is meant by this Phrase, *He took bread.*

Answ. Christ's taking and separating the bread from common uses, did hold forth a double Mystery.

1. It signified that God in his Eternal Decree, set Christ apart for the work of our Redemption. He was κεχωρισμένος, *Separate from sinners*, Heb. 7. 26.

2. Christ's setting the Elements apart from common Bread and Wine, shewed, That he is not for common Persons to feed on. They are to be divinely, purified who touch these holy things of God; they must be outwardly separated from the World, and inwardly sanctified by the Spirit.

Quest. Why did Christ take Bread, rather than any other Element?

Answ. 1. Because it did prefigure Him. Christ was typified by the Shew bread, 1 *King.* 7. 48. By the Bread which *Melchisedeck* offered unto *Abraham*, *Gen.* 14. 18. And by the Cake which the Angel brought to *Elias*, 1 *Kings* 19. 4. Therefore he took Bread, to answer the Type.

2. Christ took bread because of the Analogy; Bread did neerly resemble him, *John* 6. 48. *I am that bread of life.* There is a threefold resemblance. 1. Bread is useful. Other comforts are more for delight than use. Musick delights the ear, colour the eye, but Bread is the staff of Life. So is Christ useful. There is no subsisting without him, *John* 6. 57. *He that eateth me, even he shall live by me.*

2. Bread is satisfying. If a man be hungry, bring him Flowrs or Pictures, they do not satisfie, but bread doth satiate. So Jesus Christ the bread of the soul, satisfies; he satisfies the eye with beauty, the heart with sweetness, the conscience with peace.

3. Bread is strengthening. *Psal.* 104. 15. *Bread which strengthens mans heart.* So Christ, the bread of the soul, transmits strength. He strengthens us against temptations;

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he gives strength for doing and suffering Work. He is like the Cake, the Angel brought to the Prophet, 1 *Kings* 19. 8. *He arose and did eat, and went in the strength of that meat forty dayes, and forty nights, unto Horeb the Mount of God.*

2. The second thing in the Institution, is, Christs blessing of the bread. *He blessed it* *. This was the Consecration of the Elements. Christ by his *Blessing*, sanctifyed them and made them Symbols of his Body and Blood *.

2.

Benedictione Christi, panis communis in sacrum mutatus. Gualt.

* *Consecratio, vocabulum est solenne, significans id quo fit, ut hæc signa Visibilia, quæ per se aliena sunt à mysteris religiosis, sint Sacramenta corporis & sanguinis Christi.* Chamier de Eucharist.

Christ's consecrating of the Elements, points out three things:

1. Christ in blessing the Elements, opened the nature of the Sacrament to the Apostles. He did unriddle this Mystery. Christ did advertise them, That as sure as they did

did receive the Elements corporeally, so sure they did receive him into their hearts spiritually.

2. Christ's blessing the Elements, signified his prayer for a Blessing upon the Ordinance. He prayed that these Symbols of Bread and Wine, might through the Blessing and Operation of the Holy Ghost, sanctifie the Elect, and seal up all spiritual mercies, and priviledges to them.

3. Christ's blessing the Elements, was his giving thanks *. So it is in the Greek, εὐλογῆσας, *He gave thanks* *.

Moris semper judais fuit, ut ex halmudicis Scriptoribus apparet, Ante cibum, aut vinum sumptum, γεραίρειν τὸν θεὸν ὡς χορηγὸν τῆς τροφῆς. Josephus. Grotius.

εὐλογία *idem valet quod* εὐχαριστία Drusius. Beza. Cameron.

1. Christ gave thanks, that God the Father had in the infinite riches of his Grace given his Son to expiate the Sins of the World. And if Christ gave thanks, how may we give thanks? If he gave thanks who was

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to shed his blood, how may we give thanks who are to drink it?

2. Christ gave thanks, that God had given these Elements of Bread and Wine, not only to be signs, but seals of our Redemption. As the Seal serves to make over a conveyance of Land; so the Sacrament, as a spiritual Seal, serves to make over Christ and Heaven, to such as worthily receive it.

3. The third thing in the Institution, is, the Breaking of the Bread. *He brake it**. This did shadow out Christ's Death and Passion, with all the Torments of his Body and Soul. *Isa.* 53. 10. *It pleased the Lord to bruise him.* When the Spices are bruised, then they send forth a sweet savour. So when Christ was bruised on the Cross, he did send out a most fragant smell. Christ's body crucifying, was the breaking open a Box of precious ointment, which did fill Heaven and Earth with its perfume.

3. ἔκλασε.

Quest.

Quest. But why was Christs body broken? What was the cause of his suffering?

Answ. Surely not for any desert of his own. *Dan. 9. 26. The Messiah shall be cut off, but not for himself.* In the Original it is, He shall be cut off, *and there is nothing in him**. There is no cause in him, why he should suffer. The high Priest when he went into the Tabernacle, offered first, *for himself*, Heb. 9. 7. Though he had his Mitre or golden Plate, and did wear holy Garments, yet he was not pure and innocent; he must offer sacrifice for himself, as well as for the people. But Jesus Christ that great High Priest, though he offered a bloody Sacrifice, yet not for himself.

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Why then was his blessed body broken? *Answ.* It was for our sins*. *Isa. 53. 6. But he was wounded for our transgressions.* The Hebrew word for *wounded**, hath a double Emphasis

Doleo, Domine, non tua vulnera sed mea. Amb.

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phaſis; either it may ſignifie that he was *pierced through as with a dart* *; or that he was *profaned* *. He was uſed as ſome common vile thing; and Chriſt might thank us for it, *He was wounded for our tranſgreſſions* *. So that, if the queſtion were put to us, as was once to Chriſt, *Propheſie, who is it that ſmote thee?* Luk. 22.64. We might ſoon anſwer, It was our ſins that ſmote him *. Our pride made Chriſt wear a Crown of Thorns; as *Zipporah* ſaid to *Moſes*, Exod. 4. 25. *A bloody husband art thou to me*: ſo may Chriſt ſay to his Church, A bloody Spouſe thou haſt been to me; thou haſt coſt me my heart-blood.

* Perforatus.

* Profanatus.

* Alius peccat, alius plectitur. Luth.

* ἡμῶν ἄιρει τὰς ἁμαρτίας, ὑπερ ἡμῶν ὀδυνᾶται, τύπτεται τῶ τιμίῳ σταυρῶ δὶ ἡμᾶς ὑπομένων σφάγην. Cyrill.

Queſt. But how could Chriſt ſuffer, being God? the Godhead is impaſſible?

Reſp. Chriſt ſuffered only in the Humane nature, not the Divine. *Damaſcen* expreſſeth it by this Simile; If one

one pour water on Iron that is red hot, the fire suffers by the water, and is extinguished, but the Iron doth not suffer. So the Humane Nature of Christ might suffer Death, but the Divine Nature is not capable of any passion. When Christ was in the Humane Nature suffering, he was in the Divine Nature triumphing. As we wonder at the rising of the Sun of Righteousnes in his Incarnation, so we may wonder at the going down of this Sun in his Passion.

Quest. But if Christ suffered only in his Humane Nature, how could his suffering satisfie for sin?

Answ. By reason of the Hypostatical Union, the Humane Nature being united to the Divine; the Humane Nature did suffer, the Divine did satisfie. Christs Godhead did give both *Majesty* and *Efficacy* to his sufferings. Christ was Sacrifice, Priest, and Altar. He was *Sacrifice*, as he was Man; *Priest*, as he was God and Man,

Man; *Altar*, as he was God. It is the Property of the *Altar* to ſanctifie the thing offered on it, *Mat.* 23. 19. So the *Altar* of Chriſts Divine Nature ſanctified the *Sacrifice* of his Death, and made it Meritorious.

Now concerning Chriſt's ſuffering upon the Croſs, obſerve two things.

1. The *Bitterneſs* of it to him, *He was broken.* The very thoughts of his Suffering put him into an Agony. *Luk.* 22. 44. *Being in an agony, he prayed more earneſtly, and his ſweat was as great drops of blood falling to the ground.* He was as full of ſorrow as his heart could hold. *Mat.* 26. 38. περίλυπος ἡ ψυχή. *My ſoul is exceeding ſorrowful even unto death.* 1.

Chriſt's Crucifixion was, 1. *A lingring death.* It was more for Chriſt to ſuffer one hour, than for us to have ſuffered for ever; but his death was lengthened out, he hung three hours upon the Croſs. He dyed many deaths

Morsque minus peue, quam mora mortis habet.

deaths, before he could dye one*.

2. It was a *painful Death.* His Hands and Feet were nailed, which parts being full of sinnews, and therefore very tender, his pain must needs be most acute and sharp; and to have the invenoned Arrow of Gods wrath shot to his heart, this was the direful Catastrophe, and caused that Vociferation and out-cry upon the Cross, *My God, my God, why hast thou forsaken me?* The Justice of God was now inflamed and heightned to its full ἀκμὴ. *Rom.* 8. 38. *God spared not his Son.* Nothing must be abated of the debt. Christ felt the pains of Hell, though not locally, yet equivalently. In the Sacrament we see this Tragedy acted before us.

3. It was a *shameful Death.* Christ was in *medio positus*; he hung between two Thieves, *Mat.* 27. 38. As if he had been the principal Malefactor. Well might the Lamp of Heaven withdraw its light, and mask it

it self with darkness, as blushing to behold the Sun of Righteousness in an Eclipse. It is hard to say, which was greater, the *blood* of the Cross, or the *shame* of the Cross*. Heb. 12. 2.

4. It was a *cursed Death*, *Deut.* 21. 23. This kind of death was so execrable, that *Constantine* made a Law, That no Christian should dye upon the Cross. The Lord Jesus underwent this. *Gal.* 3. 13. *Being made a Curse for us.* He who was *God blessed for ever*, Rom. 9. 5. was under a Curse.

2. Consider the Sweetness of it to us*. Christs Bruising, is our Healing. *Isa.* 53. 6. *By his stripes we are healed.* *Calvin* calls the Crucifixion of Christ, *Cardo salutis*, the Hinge on which our Salvation turns: And *Luther* calls it *Fons salutis*, a Gospel-spring opened to refresh Sinners. Indeed, the Suffering of Christ is a Death-bed Cordial, 'Tis an Antidote to expell all our fear. Doth 2. *Non citius fuit, quam profuit.*

Sin trouble? Christ hath overcome it for us. Besides the two Thieves crucified with Christ, there were two other invisible Thieves crucified with him, *Sin* and the *Devil*.

4. 4. The fourth Particular in the Institution, is Christ's administring the Cup: *And he took the Cup* *. The taking of the Cup, shewed the Redundancy of Merit in Christ, and the copiousness of our Redemption. Christ was not sparing; he gave not only the *Bread*, but the *Cup*. We may say as the Psalmist, *With the Lord is plenteous Redemption*, Psal. 130. 7.

λαβὼν τὸ ποτήριον.

If Christ gave the Cup, how dare the Papists with-hold it *? They clip and mutilate the Ordinance. They blot out Scripture; and may fear that doom, *Rev.* 22. 19. *If any man shall take away from the words of the Book of this Prophesie, God shall take away*

* *Si quis dixerit ex Dei præcepto, vel necessitate salutis omnes & singulos Christi fideels utramque speciem sanctissimi Eucharistiæ Sacramenti sumere debere, Anathema sit.* Concil. Trident. Sess. Vicesimâ primâ, Canon.

away his part out of the Book of Life.

Quest. What is meant by Christs taking the Cup?

Answ. The Cup is figurative: It is a Metonymy of the Subject, the Cup is put for the Wine in it. By this, Christ signified the shedding of his Blood upon the Cross; when his Blood was poured out, now the *Vine* was cut, and did bleed; now was the *Lilly of the Vallies* dyed of a purple Colour *. This was to Christ *a Cup of astonishment* *: But to us it is *a Cup of salvation*. When Christ drank this Cup of Blood, we may truly say, he drank an health to the World. It was *precious Blood*, 1 *Pet.* 1. 19. In this Blood we see Sin fully punished, and fully pardoned. Well may the Spouse give Christ of her *Spiced Wine*, and the *Juice* of her *Pomgranate*, *Cant.* 8. 2. When Christ hath given her a draught of his warm Blood, Spiced with

* *Stolam coccineam dederunt ei, quamvis ipse vestem corporis, sanguinaria effusione multo nobilius purpuravit.* Bern.

Ezek. 23. 33.

with his Love, and perfumed with the Divine Nature.

(4.) 4. The fourth thing, is, The Guests invited to this Supper, or the Persons to whom Christ distributed the Elements: *He gave to the Disciples* *, *and said, Take, Eat.* The Sacrament is *Children's bread.* If a man makes a Feast, he calls his Friends. Christ calls his Disciples; if he had any piece better than other, he carves it to them.

ἔδωκε τοῖς μαθηταῖς

Luk. 22. 19. *This is my body which is given for you.* That is, for you *quatenus* Believers. Christ gave his Body and Blood to the Disciples, chiefly under this Notion, as they were Believers: As Christ poured out his *Prayers* *, so his Blood only for Believers; see how near to Christ's Heart, all Believers lie! Christ's Body was broken on the Cross, and his Blood shed for them. *Rom.* 11, 7, *The Election hath obtained it.* Christ hath

Joh. 17. 9.

passed by others, and dyed intentionally for them. Impenitent Sinners have no Benefit by Christ's Death, unless a short Reprieve. Christ is given to the wicked in wrath. He is a *Rock of Offence**, 1 Pet. 2, 8. Christs Blood, is like Chymical Drops of Oyl, which recover some Patients, but kill other. *Judas* sucked Death from the Tree of Life*: God can turn Stones into Bread; and a Sinner can turn Bread into Stones: The Bread of Life, into the Stone of Stumbling.

καὶ ὁ ἥλιος τοῖς τὰς ὄψεις διαφθαρμένοις βλαβερός Idem. φαρμακὸν, bos curat illis nocet.

5. The fifth thing observable in the Text, is the benefit of this Supper, in these Words, *For the remission of sins**. This is a mercy of the first Magnitude; the *Summum genus*, the crowning blessing: *Psalm* 103. 3, 4. *Who forgiveth thy iniquities, who crowneth thee with lovingkindness*: Whosoever hath this Charter granted, is enrolled in the

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εἰς ἄφεσιν ἁμαρτιῶν.

book of Life: *Psal.* 32. 1. *Blessed is he whose transgression is forgiven.* Under this Word *remission of sin*, by a Synecdoche, are comprehended all Heavenly Benedictions, Justification, Adoption, Glory; in respect of which benefits, we may with *Chrysostom* *, call the Lords Supper, *The Feast of the Cross.*

* ὁρᾶς πῶς ἑορτὴ ὁ σταυρός.

Use 1. *Confut. Bran.* 1.

This Doctrine of the Sacrament confutes the opinion of Transubstantiation *. When Christ saith, *This is my body*; The Papists affirm that the Bread after the Consecration is turned into the Substance of Christ's Body. We hold, that Christ's Body is in the Sacrament spiritually; but the Papists say, that it is there carnally; which opinion is both Absurd, and Impious.

* *Non Transubstantiatio intelligitur, vel transfusio sed signi & rei conjunctio* σχετικὴ, *& Sacramentalis:* Beza.

1. *Absurd*; For it is contrary, 1. To *Scripture*: The Scripture asserts that Christs Body is locally, and numerically in Heaven, *Act.* 3. 21. *Whom the Heavens must receive, until the*

the times of Restitution of all things. If Christ's Body be circumscribed in Heaven, then it cannot be materially in the Eucharist.

2. It is contrary to *reason*: How is it imaginable that a thing should be changed into another Species, yet continue the same? That the Bread in the Sacrament should be transmuted and turned into Flesh, yet remain Bread still? When *Moses* Rod was turned into a Serpent, it could not be at the same time both a Rod, and a Serpent: That the Bread in the Sacrament should be changed into the body of Christ, and yet remain Bread is a perfect contradiction: If the Papists say, The Bread is vanished: This is fitter to be put into their *Legend*, than our *Creed*; for the colour, form, and relish of the Bread still remains.

2. This Opinion of Transubstantiation is *impious*; as appears in two things: 1. It is a Profaning Christ's body; for if the Bread in the Sacra- 2.

ment be the real body of Christ, then it may be eaten, not only by the wicked, but by Reptils and Vermin, which were to disparage and cast contempt upon Christ and his Ordinance.

2. It runs men inevitably upon sin; for through this mistake, that the bread is Christs very body, there follows the λατρεία, or Divine Worship given to the bread, which is Idolatry; as also the offering up of the bread, or Host in the Mass, which is a blasphemy against Christs Priestly Heb. 10. 14. Office *, as if his Sacrifice on the Cross were imperfect.

Therefore I conclude with *Peter Martyr*, That this Doctrine of Transubstantiation is to be abhorred and exploded, being minted only in mens phancies, but not sprung up in the field of the Holy Scriptures.

Bran. 2. This Doctrine of the Sacrament, confutes such as look upon the Lords Supper only as an empty Figure

gure or shadow, resembling Christ's Death, but having no intrinsick efficacy in it. Surely, this glorious Ordinance is more than an Effigies, or representative of Christ: Why is the Lords Supper called *The Communion of the body of Christ* *, but because in the right celebration of it, we have sweet communion with Christ? In this Gospel-Ordinance, Christ doth not only shew forth his Beauty, but send forth his Vertue. The Sacrament is not only a Picture drawn, but a Breast drawn; it gives us a Taste of Christ as well as a Sight *. Such as make the Sacrament only a representative of Christ, do shoot short of the Mystery, and come short of the Comfort.

1 Cor. 10. 16.

1 Pet. 2 3

Use 2. It informs us of several things. 1. It shews us the necessity of coming to the Lords Supper. Hath Jesus Christ been at all this cost to make a Feast? then sure there must be Guests *. It is not left to our choice whether

Use 2. *Infor.*

Luk. 2. 19.

whether we will come or no, but it is a Duty purely indispensable: 1 *Cor.* 11. 28. * *Let him eat of that Bread*: Which Words are not only *permissive*, but *authorative*: As if a King should say, *Let it be Enacted.* The Neglect of the Sacrament runs men into a Gospel-Premunire. It was infinite goodness in Christ, to broach that blessed Vessel of his body, and let his sacred Blood stream out; and for us wilfully to omit such an Ordinance, wherein the Trophie of mercy is so richly displayed, and our salvation so nearly concerned, well may Christ take this as an undervaluing of him, and interpret it no better than a bidding him keep his feast to himself. He that observed not the Passover, *that soul was to be cut off*, *Numb.* 9. 13. How angry was Christ with those that stayed away from the Supper! They thought to put it off with a Complement; but Christ knew how to construe their excuse for a refusal:

Luk.

Luk. 14.24. *None of those men which were bidden, shall taste of my Supper.* The Rejecting Gospel-mercy is a *sin* of so deep a die, that God can do no less than punish it for a Contempt. Some need a Flaming Sword to keep them off from the Lord's Table; and others need Christ's *Whip of small Cords* to drive them to it.

Perhaps, Some will say, They are above the Sacrament: It were strange to hear a man say he were above his Food! The Apostles were not above this Ordinance, and doth any one presume to be a Peg higher than the Apostles? Let all Enthusiasts consult that Scripture, 1 *Cor.* 11.26. *As often as ye eat this bread, and drink this Cup ye shew the Lords death till he come.* The Lords Death is to be remembred Sacramentally, til he come to Judgment.

2. See the Misery of Unbelievers; though the Lord hath appointed this glorious Ordinance of his Body and Blood, they reap no benefit 2.

benefit by it. They come indeed to the Sacrament, either to keep up their Credit, or to stop the Mouth of Conscience, but they get nothing for their Souls. They come empty of Grace, and go away empty of Comfort: *Isa.* 29. 8. *It shall even be as when an hungry man dreameth, and behold he eateth, but he awaketh, and his soul is empty.* So, wicked men fancy they eat of this spritual Banquet, but they are in a golden Dream *: Alas, *They discern not the Lords body*: The Manna lay round about *Israels* Camp, and they knew it not: *Exod.* 16. 15. *They wist not what it was* *: So, carnal persons see the external Elements, but Christ is not known to them in his saving Vertues: There is honey in this spiritual Rock, which they never taste: They feed upon the bread, but not Christ in the bread *. *Isaac* eat the *Kid*, when he thought it had been *Venison*, Gen. 27. 25. Unbelievers go away with the shadow

Impiis nihil restat præter inane spectaculum. Davenant.

מזהוא
τὶ τοῦτ' ἐστι;

Edunt panem Domini, non panem Dominum.

ſhadow of the Sacrament; they have the Rind and the Husk, not the Marrow: They eat the Kid, not the Veniſon.

3. See in this Text, as in a Glaſs, infinite Love diſplay'd. 1. Behold the love of God the Father, in giving Chriſt to be broken for us; that God ſhould lay ſuch a Jewel to pawn is the Wonderment of Angels: *John* 3. 16. *God ſo loved the World, that he gave his only begotten Son.* It is a pattern of Love without a Parallel; it was a far greater expreſſion of Love in God to give his Son to dye for us, than if he had voluntarily acquitted us of the Debt, without any ſatisfaction at all. If a Subject be diſloyal to his Soveraign, it argues more love in the King, to give his own Son to dye for that Subject, than to forgive him the wrong freely. *Bran.* 3.

2. Behold, the amazing Love of Chriſt, *His body was broken*: The Croſs, ſaith St. *Auſtin*, was a Pulpit, ἐυχαριστία, *illustre amoris Chriſti mnemoſynum.* in Burg.

in which Christ preached his Love to the World. Let us see an holy Climax or Gradation of the Love of Christ!

1. 1. It was wonderful Love, that Christ who never had the *Viper* of sin, fastened on him, should be reputed a sinner: That he who hated sin, should be *made sin**: That he who 2 Cor. 5. 21. is numbred among the Persons of the Trinity, should be *numbred among transgressours, Isa.* 53. 12.

2. 2 That Christ should suffer death*: Lord (saith *Bernard*) thou hast loved me more than thy self; for thou didst lay down thy life for me. The Emperour *Trajan* rent off a piece of his own Robe, to bind up one of his Souldiers Wounds: Christ rent off his own Flesh for us Nay, that Christ should dye as the *greatest sinner*†, having the weight of all mens sins laid upon him; here was Love *usque ad stuporem dulcis*! It sets all the Angels in Heaven a wondring.

Dilexisti me Domine magis quam te ipsum.

Luther.

3. That

3. That Christ should dye freely: *John* 10. 17. *I lay down my Life** : There was no Law to enjoin him, no Force to compel him. It is called the *Offering* of the Body of Jesus, *Heb.* 10. 10. What could fasten him to the Cross, but the Golden Link of Love? 3.

* *Non fuit ex necessitate, sed ex voluntate.* Hier.

4. That Christ should dye for such as we are: What are we? Not only *Vanity*, but *Enmity*: When we were fighting, he was dying; when we had the Weapons in our hands, then had he the Spear in his Side, *Rom.* 5. 8. 4.

5. That Christ dyed for us, when he could not expect to be at all bettered by us: We were reduced to penury; we were in such a condition, that we could neither *Merit* Christ's Love, nor *Requite* it; for Christ to dye for us when we were at such a low Ebb, was the very Quintessence of Love. One Man will extend kindness to another, so long as he 5.

he is able to requite him; but if he be fallen to decay, then love begins to slacken and cool: But when we were ingulphed in misery, and were fallen to decay, we had lost our Beauty, stained our Blood, spent our Portion, then Christ dyed for us; O amazing love, which may swallow up all our thoughts!

6. 6. That Christ should not repent of his sufferings: *Isa.* 53, 11. *He shall see of the travel of his soul, and shall be satisfied.* It is a Metaphor that alludes to a Mother, who though she hath had hard Labour, yet doth not repent of it, when she sees a Child brought forth; so, though Christ had hard Travel upon the Cross, yet he doth not repent of it, but thinks all his Sweat and Blood well bestowed, because he sees the Man-child of redemption is brought forth into the World*: *He shall be satisfied*; the Hebrew Word ישבע signifies such a satiating, as a man hath at some sweet repast or banquet

Hoc uno laboris sui præmio affatim saturatur, nunc quiescit, nunc deliciis affluit. Forerius in

7. That

7. That Christ should rather dye for us, than the Angels that fell. They were creatures of a more noble Extract, and in all probability might have brought greater Revenues of glory to God; yet that Christ should pass by those Golden Vessels, and make us Clods of Earth, into Stars of Glory; O the Hyperbole of Christ's Love! 7.

8. Yet another Step of Christ's Love (for like the waters of the Sanctuary, it riseth higher)! That Christ's Love should not cease at the hour of Death. We write in our Letters, *Your Friend till Death*: But Christ wrote in another Style, *Your Friend after Death*! Christ dyed once, [illegible] loves ever. He is now testifying his Affection to us; he is making the Mansions ready for us, *John* 14. 2. He is interceding for us, *Heb.* 9. 27. He appears in the Court, as the Advocate, for the Client. When he hath done dying, yet 8.

he hath not done loving; what a stupendious love was here? Who can meditate upon this, and not be in an Extasie? Well may the Apostle call it; *A love that passeth Knowledg* *. *Eph.* 3. 19. When you see Christ broken in the Sacrament think of this Love.

Foderunt latus Christi intima furoris lancea, quod jam dudum amoris lancea fuit vulneratum. Bern. de pass. Dom.

ὑπερβάλλουσαν ἀγάπην.

Bran. 4. 4. See then, what dear and intire affections we should bear to Christ, who gives us his body and blood in the Eucharist: If, he had had any thing to part with of more worth, he would have bestowed it upon us *. O let Christ lie nearest our Hearts. Let him be our *Tree of Life*, and let us desire no other Fruit; let him be our *Morning Star*, and let us rejoice in no other Light.

ἀμώμητος ὁ Χριστὸς, ἀρετῆς ἔμπλεως ἱερὸς, καὶ εὐωδὴς, σωτήριον ὑπὲρ ἡμῶν ὁλοκάυτωμα. Cyr.

As Christs *Beauty*, so his *Bounty* should make him loved by us; he hath given us his Blood, as the Price; and his Spirit as the Witness of our Pardon,

Pardon. In the Sacrament Chriſt beſtows all good things: He both imputes his Righteouſneſs, and imparts his Loving-kindneſs. He gives a Fore-taſte of that Supper which ſhall be celebrated in the Paradiſe of God. To ſum up all: In the bleſſed Supper, Chriſt gives himſelf to Believers; and what can he give more? Dear Saviour, how ſhould thy Name be as *Oyntment poured forth*! The *Perſians* worſhip the Sun for their God, let us worſhip the Sun of Righteouſneſs. Though *Judas* ſold Chriſt for Thirty Pieces, let us rather part with all, than this Pearl. Chriſt is that Golden Pipe, through which, the Golden Oyl of Salvation is tranſmitted to us.

5. Was Chriſt's Body broken? then we may behold Sin odious in the Red Glaſs of Chriſt's Sufferings. It is true, Sin is to be abominated, as it turn'd *Adam* out of Paradiſe, and threw the Angels down to Hell. Sin *Bran.* 5.

is the Peace-breaker; it is like an Incendiary in the Family, that ſets Husband and Wife at variance; it makes God fall out with us. Sin is the Womb of our Sorrows, and the Grave of our Comforts. But that which may moſt of all disfigure the Face of Sin, and make it appear Ghaſtly, is this, *It crucified our Lord:* It made Chriſt Vail his Glory, and loſe his Blood. If a Woman did ſee that Sword which killed her Husband, how hateful would the ſight of it be to her? Do we count that Sin *Light*, which made Chriſt's Soul *Heavy unto Death? Mark* 14. 34. Can that be our joy, which made the Lord Jeſus *a man of ſorrows? Iſa.* 53. 3. Did he cry out, *My God, why haſt thou forſaken me?* And ſhall not thoſe Sins be forſaken by us, which made Chriſt himſelf forſaken? O let us look upon Sin with Indignation. When a Temptation comes to Sin, let us ſay as *David*,

2 *Sam.*

2 *Sam.* 23. 17. *Is not this the blood of the men that went in jeopardy of their lives?* So, Is not this the Sin that poured out Chriſt's Blood? Let our Hearts be enraged againſt Sin. When the Senators of *Rome* ſhewed the people *Cæſar's* bloody Robe, they were incenſed againſt thoſe that ſlew him. Sin hath rent the White Robe of Chriſts Fleſh, and dyed it of a Crimſon Colour: let us then ſeek to be avenged of our Sins. Under the Law, if an Oxe gored a Man that he dyed, the Oxe was to be killed, *Exod.* 21. 28. Sin hath gored and pierced our Saviour, let it dye the Death. What pitty is it, for that to live, which would not ſuffer Chriſt to live?

6. Was Chriſt's Body broken? Let us then from his ſuffering on the Croſs, learn this Leſſon, Not to wonder much, if we meet with Troubles in the World. Did Chriſt ſuffer, who *knew no Sin?* And do we think *Bran.* 6.

it ſtrange to ſuffer, who know nothing but Sin? Did Chriſt feel the anger of God? And is it much for us to feel the anger of Men? Was the Head crowned with Thorns? And would the Members lie among Roſes? Muſt we have our Bracelets and Diamonds, when Chriſt had the Spear and Nails going to his heart? Truly ſuch as are guilty, may well expect the laſh, when he who was innocent, could not go free.

Non decet membrum delicatum eſſe ſub capite crucifixo. Bern.

2. The ſecond Uſe is of Exhortation, and it hath ſeveral Branches.

Uſe. 2. *Exhort.*

1. Was Chriſt's precious body broken for us? Let us be affected with the great goodneſs of Chriſt; Who can tread upon theſe hot Coals, and his Heart not burn? Cry out with *Ignatius*, Chriſt my Love is crucified. If a Friend ſhould dye for us, would not our Hearts be much affected with his Kindneſs? That the God of Heaven ſhould dye for us, how ſhould this ſtupendious mercy have a melt-

Bran. 1.

melting influence upon us! The body of Chriſt broken, is enough to break the moſt flinty Heart. At our Saviour's Paſſion, the very Stones did cleave aſunder: *Mat.* 27. 51. *The Rocks rent.* He that is not affected with this, hath an Heart harder than the Stones *. If *Saul* was ſo affected with *Davids* Mercy in ſparing his Life, 1 *Sam.* 24. 16. How may we be affected with Chriſts kindneſs, who to ſpare our life, loſt his own! Let us pray, that as Chriſt was *Crucifixus*, ſo he might be *Cordi-fixus*: As he was faſtened to the Croſs, ſo that he may be faſtened to our Hearts.

* *quanam in genuit ſola ſub rupe leæna Catul.*

2. Is Jeſus Chriſt ſpiritually exhibited to us in the Sacrament? Let us then ſet an high value and Eſtimate upon him. *Bran.* 2.

1. Let us prize Chriſts body. Every crumb of this bread of life is precious, *John* 6. 55. *My fleſh is meat indeed.* It is *Panis eximius & ſuperſubſtantialis*, as *Cyprian* calls it. The

Chamier lib. 11. Sect. 15. *Manna* * was a lively Type and Emblem of Christ's Body *: *Manna* was sweet. *Exod.* 16. 31. *The taste of it was like wafers made with honey,* it was a delicious meat; therefore it was called *Angels Food*, for its excellency *: So Christ the Sacramental *Manna*, is sweet to a Believer's Soul. *Cant.* 2. 3. *His fruit was sweet to my taste.* Every thing of Christ is sweet *. His Name is sweet, his Vertues sweet. This *Manna* sweetens *the Waters of Marah.*

Μάννα τὸ θεῖον καὶ ζωοποιόν. Cyril.

Borrhæus,

Haud anima suavior cibus. Lactant.

Nay, Christ's Flesh excells *Manna*. 1. *Manna* was *Food*, but not *Physick*. If an *Israelite* had been sick, *Manna* could not have cured him; but this blessed *Manna* of Christ's body, is not only for food, but for medicine *. Christ hath *healing under his wings*, *Mal.* 4. 2. He heals the Blind eye, the hard Heart. Take this medicine next your Heart, and it will heal you of all your spiritual Distempers.

Corpus Christi, ægris medicina. Bern.

2. *Manna*

2. Manna was *Corruptible:* It ceaſed when *Iſrael* came to *Canaan*: But this bleſſed Manna of Chriſt's Body will never ceaſe. The Saints ſhall feed with infinite delight, and Soul ſatisfaction, upon Chriſt to all Eternity. The Joyes of Heaven would ceaſe, if this Manna ſhould ceaſe. The Manna was put in a golden Pot in the Ark, to be preſerved there: So the bleſſed Manna of Chriſt's Body being put in the golden Pot of the Divine Nature, is laid up in the Ark of Heaven, for the Saints to feaſt upon for ever. Well then may we ſay of Chriſt's bleſſed Body, *It is meat indeed.* The Field* of Chriſt's Body being digged upon the Croſs, we find the Pearl of Salvation there.

Foſſo agro corporis Chriſti, margarita ſalutis invenitur.

2. Let us prize Chriſt's Blood in the Sacrament. It is *drink indeed**,

Ego botrus cornis pro ſalute tua portatus ſum ad Torcular Crucis, inde eliquatum eſt muſtum tua redemptionis. Bern. de Cæn. Dom.

John

John 6. 55. Here is the *Nectar* and *Ambrosia* God himself delights to taste of. This is both a Balsom and a Perfume. That vve may set the higher value upon the blood of Christ, I shall shevv you seven rare supernatural Vertues in it.

1. 1. It is a reconciling blood: *Col.* 1. 21. * *You that were sometime alienated, and enemies, yet now hath he reconciled through death.* No sooner vvas the Message brought to King *David, Vriah is dead*, 2 *Sam.* 11. 21. but the anger of *David* vvas removed. No sooner vvas the blood of Christ poured out, but God's anger vvas pacified. Christ's blood is *the blood of atonement.* Nay, it is not only θυσία, but ἱλασμὸς, not onely a *Sacrifice*, but a *Propitiation*, 1 John 2. 2. Which denoteth a bringing us into Favour with God. It is one thing for a traytor to be pardoned, and another thing to be brought into Favour. Sin rent us off from God

* μακρὰν ὄντας ἐγνὺς εἶναι πεποίηκεν. Chrysost.

God, Christ's Blood doth soader and cement us to God. If we had had as much grace as the Angels, it could not have wrought our Reconciliation. If we had offered up Millions of Holocausts and Sacrifices, if we had wept Rivers of Tears, this could never have appeased an angry Deity; only Christ's blood doth ingratiate us into God's Favour, and make him look upon us with a smiling Aspect. When Christ dyed, the Vail of the Temple was rent: This was not without a Mystery, to shew that through Christ's blood, the Vail of our Sins is rent, which did interpose between God and us.

2. Christ's blood is a quickning blood. *John* 6. 54. *Whoso drinketh my blood, hath eternal life.* It both begets life, and prevents death. *Lev.* 17. 11. *The life of a thing is in the blood.* Sure enough, the life of our Soul is in the blood of Christ. When we contract deadness of Heart, and are

2.

are like Wine that hath lost the spi-
rits, Christs blood hath an elevati-
povver, it puts vivacity into us, m-
king us quick and vegete in our m-
tion. *Isa.* 40. 31. *They shall mou-
up with wings as Eagles.*

3. 3. Christ's blood is a cleansi-
blood. *Heb.* 9. 14. *How much mo-
shall the blood of Christ purge your Co-
science* ! As the Merit of Christ
blood doth pacifie God, so the Ve-
tue of it doth purifie us. It is *Balsa-
um cæleste*, the King of Heave-
Bath. It is *Lavacrum animæ*, a Lave-
to vvash in. It vvasheth
crimson sinner milk white
1 *Joh.* 1. 7. *The blood
Jesus cleanseth us from a
our sin.* The Word of Go-
is a Looking-glass to shew us ou-
spots, & the blood of Christ is a fou-
tain to vvash them avvay, *Zac.* 12.

αἷμα ἐκεῖνον ἀκηρι-
βῶς ἀπόρρυψαι δύ-
ναται καὶ τὸ χιόνος
τὴν λευκότητα δῶναι
Theodoret.

But this blood vvill not vvash, if
be mingled vvith any thing. Wate-
vvill not vvash clean, except it b-
mingle

mingled with Sope or Camphire; but if we go to mingle any thing with Christ's Blood, either the Merits of Saints, or Prayers of Angels, it will not wash. Let Christ's Blood be pure and unmixed, and there is no spot but it will wash away. It purged out *Noahs* Drunkennes, *Lots* Incest. Indeed there is one spot so black, that Christ's Blood doth not wash away, and that is the Sin against the Holy Ghost; not but that there is Vertue enough in Christ's Blood to wash it away; but he who hath sinned that Sin, will not be washed; he contemns Christ's Blood and tramples it under foot. *Heb.* 10. 29.

4. Christ's Blood is a softning blood. There is nothing so hard, but may be softned, if it lie a steep in this blood; it will soften a stone. Water will soften the Earth, but it will not soften a stone; but Christ's blood mollifies a Stone, it softens an Heart of stone. It turns a Flint 4.

Flint into a Spring. The He
which before was like a piece hew
out of a Rock, being steeped
Christ's blood, becomes soft,
the waters of Repentance flow fr
it. How was the *Jaylor's* Heart d
solved, and made tender, when
blood of sprinkling was upon it!
16. 30. *Sirs, What must I do to*
saved? His heart was now like me
ing Wax, God might set, what
and Impression he would upon it.

5. 5. Christ's blood, is a cooli
blood 1. It cools the Heat of Si
The Heart naturally is full of disto
pered Heat: it must needs be ho
being *set on fire of Hell.* It burns
Lust and Passion; Christ's blood
layes this Heat, it quencheth the
flammations of Sin. 2. It cools th
Heat of Conscience. In time of d
sertion, Conscience burns with t
heat of God's Displeasure; no
Christ's blood being sprinkled upo
the Conscience, cools and pacifies

An

And in this ſenſe Chriſt is compared to a *River of water, Iſa.* 32.2. When the Heart burns, and is in anagony, Chriſt's blood, is like water to the fire, it hath a cooling refrigerating Vertue in it.

6. Chriſt's blood, is a comforting blood; it is good againſt fainting Fits. Chriſt's blood, is, *better than Wine:* Though Wine chears the Heart of a Man that is well, yet it will not chear his Heart when he hath a fit of the Stone, or when the Pangs of Death are upon him: But Chriſt's blood will chear the Heart at ſuch a time. It is beſt in affliction, it cures the trembling at the Heart. A Conſcience ſprinkled with Chriſt's blood, can, like the Nightingale, ſing with a Thorn at its Breaſt. The blood of Chriſt can make a Priſon become a Palace. It turned the Martyrs Flames into Beds of Roſes*. Chriſt's blood gives

6.

Feriuntur Martyres gaudent; moriuntur & ecce triumphant; quare? quia ſanguine crucis perfuſi mortem metuunt ſed ſperant.

gives comfort at the hour of Death: As an Holy Man once said on his Death-bed, when they brought him a Julip; No Julip like the Blood of Christ!

7. 7. Christ's blood is an Heaven-procuring blood *. *Israel* passed through the red Sea to *Canaan*: So through the red sea of Christ's blood, we enter into the Heavenly *Canaan*: *Heb.* 10. 19. *Having boldness therefore to enter into the holiest by the blood of Jesus.* Our sins did shut Heaven, Christ's blood is the key which opens the gate of Paradise for us *. Hence it is *Theodoret*, calls the Cross, ξύλον σωτήριον, *the Tree of Salvation.* Because that blood which trickled down the Cross, distills Salvation. Well then may we prize the blood of Christ, and with St. *Paul, determine to know nothing but Christ crucified,* 1 *Cor.* 2. 2. Kings Crowns are only Crosses, but the Cross of Christ is the only Crown.

Per latus Christi nobis patescit in Cælum introitus. Bern.

Morimur per lignum scientiæ, orimur per lignum Crucis.

3. Doth

3. Doth Chriſt offer his Body and blood to us in the Supper? Then with what ſolemn preparation ſhould we come to ſo ſacred an Ordinance! It is not enough to do *what* God hath appointed, but *as* he hath appointed, 1 *Sam.* 7. 3. *Prepare your hearts unto the Lord.* The Muſitian firſt puts his Inſtrument in Tune, before he plays. The Heart muſt firſt be prepared, and put in Tune, before it goes to meet with God in this ſolemn Ordinance of the Sacrament. Take heed of raſhneſs and irreverence. If we come not preparedly, we do not *drink*, but *ſpill* Chriſt's blood, 1 *Cor.* 11. 27. *Whoſoever ſhall eat this bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the body, and blood of the Lord*; That is, ſaith *Theophylact*, he ſhall be judged a ſhedder of Chriſt's Blood. We read of a *Wine-cup of fury* in Gods hand, *Jer.* 25. 15. He that comes unpreparedly to the 3. *Bran.*

Lords-Supper, turns the *Cup* in the Sacrament into a *Cup of fury* *.

Calicem sanguinis mutat in calicem furoris. Novarinus.

Oh with what reverence and devotion should we address our selves to these holy Mysteries! The Saints are called *prepared Vessels*, Rom. 9. 23. If ever these Vessels should be prepared, it is when they are to hold the precious Body and Blood of Christ. The sinner that is damned, is first prepared. Men do not go to Hell without some kind of preparation, *Rom.* 9. 22. *Vessels fitted for destruction.* If those Vessels are prepared which are filled with wrath, much more are those to be prepared, who are to receive Christ in the Sacrament. Let us dress our selves by a Scripture-glasse, before we come to the Lords Table * : And, with *the Lamb's Wife, make our selves ready* *.

ὅ ταν καθαρον καὶ ἄξιον ἐν ῥῆς, προσίθι. Theophylact. Rev. 19.7

Quest. How should we be rightly qualified, and prepared for the Lords Supper?

Answ.

Answ. If we would come with prepared hearts, we must come,

1. With Self-examining-hearts. 1 *Cor.* 11. 28. *But let a man examine himself, and so let him eat of that Bread.* 1. It is not enough that others think we are fit to come, but we must examine our selves. The Greek word, to Examine, δοκιμάζειν, is a Metaphor taken from the Goldsmith, who doth curiously try his Metals. So before we come to the Lords Table, we are to make a curious and critical trial of our selves by the Word.

Self-examination being a reflexive Act, is difficult *. 'Tis hard for a man to look inward, and see the face of his own Soul. The eye can see every thing, but it self. * *Malum vitium excusare, quàm excutere.* Sense.

But this probatory work is necessary. Because,

1. If we do not examine our selves, we are at a losse about our Spiritual estate; we know not whe-

ther we are interested in the Covenant, or whether we have a right to the Seal.

2. God will examine us. It was a sad question the Master of the Feast asked, *Mat.* 22. 12. *Friend, how camest thou in hither, not having a Wedding-garment?* So it will be terrible, when God shall say to a man, How camest thou in hither to my Table with a proud, vain, unbelieving heart? What hast thou to do here in thy sins? Thou polluteſt my holy things. What need therefore is there to make an heart-search before we come to the Lords-Supper? We should examine our *sins*, that they may be mortified; our *wants*, that they may be supplied; our *graces*, that they may be strengthened.

2. We must come with serious hearts. Our spirits are feathery and light; like a Vessel without Ballast, which flotes upon the water, but doth not sail. We flote in holy duties,

ties, and are full of vain excurſions, even when we are to deal with God and are engaged in matters of life and death. That which may conſolidate our hearts, and make them fix with ſerioufneſs, is, To conſider, God's eye is now eſpecially upon us, when we approach to his Table. *The King came in to ſee the Gueſts* *. God knows every Communicant, and if he ſees any levity and indecency of ſpirit in us, unworthy of *his preſence*, he will be highly incenſed, and ſend us away with the *guilt* of Chriſt's blood, inſtead of the *comfort* of it. Mat. 22. 11.

3. We muſt come with *intelligent hearts*. There ought to be a competent meaſure of knowledg, that we may *diſcern the Lords body*: As we are to *pray with underſtanding*, 1 Cor. 14. 15. So ought we to Communicate at the Lords Table with underſtanding. If knowledg be wanting, it cannot be *a reaſonable ſervice* *. They that know not the Rom. 12. 1.

3.

mystery, feel not the comfort. We must know God the Father in his Attributes, God the Son in his Offices, God the Holy Ghost in his Graces. Some say, they have good hearts, yet want knowledg: We may as well call that a good eye, which wants sight.

4. 4. We must come to the Sacrament with longing hearts: Say as Christ, *With desire I have desired to* Luk. 22. 15. *eat of this Passeover* *. If God prepares a Feast, we must get a Stomack. Why hath the Lord frowned upon his people of late, but to punish their surfeit, and provoke their apperite? As *David* longed for the water of the Well of *Bethlehem*, 2 *Sam.* 23. 15. So should we long for Christ in the Sacrament. Desires are the Sails of the Soul, which are spread to receive the gale of an Heavenly Blessing. For the exciting holy desires and longings, consider:

1. The

1. The magnificence and royalty of this Supper: It is συμπόσιον ἐπουράνιον, an Heavenly Banquet. *Isa.* 25. 6. *In this Mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees**. Here the juice of that Grape which comes from the true Vine. Under these Elements of Bread and Wine, Christ and all his benefits are exhibited to us. The Sacrament is, *omnium aromatum* ἀποθήκη, a repository and storehouse of Cœlestial Blessings. Behold here life and peace, and salvation set before us! All the *Dulcia ferculà*, the sweet delicacies of Heaven, are served in at this Feast.

* *Hæ sunt suaves delitiæ, hic bibuntur flumina mellis, liquoris balsami Cælestis.* Ber. de Cœn.

2. To provoke Appetite, consider what need we have of this spiritual repast. The Angel perswaded *Elias* to take a little of the Cake, and Cruse of water, that he might not faint in his Journey, 1 *King.* 19. 7. *Arise and eat, because the Journey*

is too great for thee. So truly we have a great Journey from Earth to Heaven, therefore had need recruit our ſelves by the way: How many ſins have we to ſubdue? how many duties to perform? how many wants to ſupply? how many graces to ſtrengthen? how many adverſaries to conflict with? ſo that we need a bait by the way; by feeding upon the body and blood of the Lord, *We renew our ſtrength as the Eagle.*

3. Conſider Chriſt's readineſs to diſpenſe Divine bleſſings in this Ordinance. Jeſus Chriſt is not *a ſealing Fountain*, but *a flowing Fountain.* 'Tis but crying, and he gives the Breaſt. 'Tis but thirſting, and he opens the Conduit. *Rev.* 22. 17. *Let him that is athirſt, come; and whoſoever will, let him take the water of life freely.* As the clouds have a natural propenſeneſs to drop down their moiſture upon the Earth: So hath Chriſt to give forth of his gracious

gracious vertues and influences to the ſoul.

4. There is no danger of exceſs at this Supper. Other Feaſts do often cauſe Surfeit, it is not ſo here. The more we take of the bread of life, the more healthful we are, and the more we come to our ſpiritual complexion. Fulneſs here, doth not encreaſe *humours*, but *comforts*; in ſpiritual things there is no extream. Though a drop of Chriſt's blood be ſweet, yet the more the better; the deeper the ſweeter, *Cant.* 5. 2. *Drink abundantly O beloved.* In the Original it is, Be ye *inebriated** with my love.

שכלו רודים
Præclara ebrietas quæ ſobrietatem mentis operatur. Ambr. de Sacram.

5. We know not how long this Feaſt may laſt: While the Manna is to be had, let us bring our Omer: God will not always be ſpreading the Cloth. If people loſe their ſtomacks, he will call to the Enemy to take away.

6. Feed-

6. Feeding upon Christ Sacramentally, will be a good preparative to Sufferings. The bread of life will help us to feed upon the bread of affliction. The *Cup of Blessing*, will enable us to drink of the Cup of persecution. Christ's blood is a wine that hath a flavour in it, and is full of Spirits. Therefore *Cyprian* tells us, When the Primitive Christians were to appear before the cruel Tyrants, they were wont to receive the Sacrament, and then they arose up from the Lords Table, as Lyons breathing forth the fire of heavenly courage*. Let these considerations be as sawce to sharpen our appetite to the Lords Table. God loves to see us feed hungrily upon the bread of life.

* *Tanquam Leones ignem spirantes.*

5. 5. If we would come prepared to this Ordinance, we must come with penitent hearts*. The Passeover was to be eaten with *bitter herbs*. We must bring our *Myrrhe* of Repentance; which, though it be bitter

Cur, O anima, te non transfigit gladius doloris. Austin.

bitter to us, it is sweet to Christ: *Zac.* 12. 10. *They shall look upon me whom they have pierced, and mourn over him.* A broken Christ is to be received into a broken heart. We that have sinned with *Peter*, should weep with *Peter*. Our eyes should be broached with tears, and our hearts steeped in the brinish waters of Repentance. Say, Lord Jesus, though I cannot bring sweet Spices, and perfume thy body as *Mary* did, yet I will wash thy feet with my tears. The more bitterness we taste in sin, the more sweetness we shall taste in Christ.

6. We must come with sincere hearts. The Tribes of *Israel* being straitned in time, wanted some legal Purifications; yet because their hearts were sincere, and they came with desire to meet with God in the Passeover, therefore the Lord healed the people, 2 *Chron.* 30. 19. Bad aims will spoil good actions. An Arch-

Archer may miss the mark, as well by looking asquint, as by shooting short. What is our design in coming to the Sacrament*? Is it, that we may have more victory over our corruptions, and be more confirmed in holiness? Then God will be good to us, and heal us. Sincerity, like true Gold, shall have some grains allowed for its lightness.

Finis nobilitat opus.

7. 7. We must come with hearts fired with love to Christ: The Spouse was in a burning fit of love, *Cant.* 2. 6. *I am sick of Love.* Let us give Christ the Wine of our love to drink, and weep that we can love him no more. Would we have Christs exhilarating presence in the Supper? let us meet him with strong indearments of affection. *Basil* compares Love to a sweet Oyntment: Christ delights to smell this perfume. The Disciple that did love most, Christ put him in his bosom.

8. We

8. We must come vvith *humble hearts*. We see Christ humbling himself to the death; and vvill an humble Christ ever be received into a proud heart*? A sight of God's glory, and a sight of sin, may humble us. Was Christ humble, vvho vvas all *Purity*? And are vve proud, vvho are all *Leprosie*? O let us come vvith a sense of our ovvn vileness. Hovv humble should he be, vvho is to receive an Alms of Free-grace? Jesus Christ is *a Lilly of the Vallies* *, not of the Mountains. Humility vvas never a loser. The emptier the Vessel is, and the lovver it is let dovvn into the Well, the more vvater it dravvs up: So the more the Soul is emptied of it self, and the lovver it is let dovvn, by humility, the more it fetcheth out of the Well of Salvation. God vvill come into an humble heart to revive it, *Isa.* 57. 15. That is none of Christ's Temple, vvhich

ὃν πᾶσι θεμέλιον καὶ ὑποβάθραν τὴν ταπεινοφροσύνην, ὑποτιθέναι πρέπον. Chrysostom.

Cant. 2. 1.

is

is not built with a low Roof.

9. 9. We must come with Heavenly hearts. The mystery of the Sacrament is Heavenly, what should an Earthworm do here? He is not like to feed on Christs body and blood, who, with the Serpent, *eats dust*. The Sacrament is called κοινωνία, *a Communion*, 1 Cor. 10. 16. What communion can an Earthly man have with Christ? First there must be *Conformity* before *Communion*: He that is earthly, is no more conformed in likeness to Christ, than a clod of dust is like a Star. An earthly man makes the World his god, then let not him think to receive another God in the Sacrament: Oh let us be in the Heavenly Altitudes, and by the wing of grace ascend!

10. 10. We must come with *believing hearts*. Christ gave the Sacrament to the Apostles, principally as they were Believers. Such as come *faithless*, go away *fruitless*. Nor is it

it enough to have the habit of faith, but vve must exsert, and put forth the vigorous actings of faith in this Ordinance*.

Habitus sine exercitio, similis est taciturnæ lyræ. Claud.

1. Let us exercise the eye of faith. Faith hath an Eagle's eye, it pierceth into things far remote from sense*. Faith takes a Prospect of Heaven, it discerns *him who is invisible*, Heb. 11. 27. It beholds a beauty and fulness in Christ; it sees this beauty shining through the latice of an Ordinance. Faith vievvs Christs love streaming in his blood. Look upon Christ vvith believing eyes, and you shall one day see him vvith glorified eyes.

Οἱ τοῦ σωματος ὀφθαλμοὶ οὐδὲν βλέπουσι νοητὸν, οὕτως οἱ τῆς πίστεως οὐδὲν αἰσθητόν. Chrysostom.

2. Exercise the mouth of Faith*. Here is the bread broken. What use is there of bread but to feed on? Feed upon the bread of God. *Adam* dyed, vve

Quid paras dentem, & ventrem? Crede, & manducasti. Aug.

vve live by eating. In the Sacrament vvhole Christ is dished-out to us, the *Divine* and *Humane* nature; all kind of vertue comes from Him: Mortifying, mollifying, comforting. Oh then feed on him. This grace of Faith, is the great grace to be set on vvork at the Sacrament.

Quest. But doth the vertue lie simply in Faith?

Answ. Not in faith considered purely as a grace, but as it hath respect to the Object. The vertue is not in faith, but in Christ. A Ring vvhich hath a precious stone in it vvhich vvill staunch blood; vve say, the Ring stauncheth blood, but the vertue doth not lie barely in the Ring, but in the stone in the Ring. So, Faith is the Ring, Christ is the precious stone; all that faith doth, is to bring home Christs merits to the soul, and so it justifies; the vertue is not in faith, but in Christ.

Quest.

Quest. But, Why should faith carry away more from Christ in the Sacrament, than any other grace?

Answ. 1. Because, Faith is the most receptive grace; it is the receiving of gold enricheth: So faith receiving of Christ's merits, and filling the Soul with *all the fulness of God*, it must needs be an enriching grace. In the Body, there are *Veins* that suck the Nourishment which comes into the stomack, and turn it into blood and spirits. Faith is such a sucking vein, that draws vertue from Christ, therefore is called *a precious faith*, 2 Pet. 1. 1.

2. Faith hath more of Christ's benefits annexed to it, because it is the most humble grace. If Repentance should fetch Justification from Christ, a man would be ready to say, This was for my tears; but Faith is humble, it is an *empty hand*, and What merit can be in that? Doth a poor man reaching out his hand,

merit an Alms? So that, becauſe faith is humble, and gives all the glory to Chriſt and Free-grace, hence it is God hath put ſo much honour upon it; This ſhall be the grace to which Chriſt and all his merits belong.

Therefore above all graces, ſet faith a work in the Sacrament*. Faith fetcheth in all proviſions. This is the golden Bucket that draws water out of the Well of life.

Per fidem Chriſti ſanguinem ſugimus, & inter redemptoris noſtri vulnera linguam figimus. Cypr.

But there is a Baſtard-faith in the World. *Pliny* tells of a *Cyprian*-ſtone, which is in colour and ſplendor like the Diamond, but it is not of the right kind; it will break with the Hammer: So, there is a falſe faith which ſparkles and makes a ſhew in the eye of the World, but it is not genuine, it will break with the Hammer of perſecution. Therefore to prevent miſtakes, that we may not be deceived, and think we believe when we

we presume; I shall give you six differences between a sincere faith, which is the flower of the Spirit; and an hypocritical faith, which is the fruit of fancy.

1. An Hypocritical faith is easily come by. It is like the seed in the Parable, which sprung up *suddenly**, *Mar.* 4. 5. A false faith shoots up without any convictions, and soul-humblings: As *Isaac* said, *Gen.* 27. 20. *How camest thou by thy Venison so soon?* So, how comes this man by his faith so soon? Sure it is of an heterogeneal nature, and will quickly wither away*: But true faith being an Outlandish Plant, and of an heavenly extract, is hardly come by; it costs many a sigh and tear, *Acts* 2. 37. This spiritual Infant is not born without pangs.

subitò.

Solent præcocia subitò fatiscere.

2. An Hypocritical faith is afraid to come to tryal. The Hypocrite had rather have his faith *commended*, than *examined*. He can no more

endure a Scripture-trial, than counterfeit Metal can endure the Touch-stone. He is like a man that hath stollen-Goods in his House, and is very unwilling to have his House searched: So the Hypocrite hath gotten some stollen-Goods which the Devil hath helped him to, and he is loth to have his heart searched; whereas true faith is willing to come to a trial, *Psal.* 26. 2. *Examine me, O Lord, and prove me, try my reins and heart.* *David* was not afraid to be tried by a Jury; No, though God himself were one of the Jury. Good Wares are never afraid of the light.

3. An Hypocritical faith hath a slight esteem of true Faith. The Hypocrite hears others speak in the commendation of faith, but he wonders where the vertue of it lies; he looks upon faith as a Drugg, or some base Commodity that will not off; he will part with all the faith he hath, for

for *a piece* of ſilver; and perhaps it might be dear enough of the price: But that man who hath true faith, he ſets an high value upon it; he reckons this grace among his Jewels *. What incorporates him into Chriſt, but faith? What puts him into a ſtate of Sonſhip, but faith? *Gal.* 3. 26. Oh *precious faith*! A Believer would not exchange his *ſhield of faith*, for a Crown of gold.

* *Plus fulget fides, quam aurum.* Aug.

4. An Hypocritical faith is lame on one hand *. With one hand it would take Chriſt, but it doth not with the other hand give up it ſelf to Chriſt. It would take Chriſt by way of ſurety, but not give up it ſelf to him by way of ſurrender; whereas true faith is impartial, it takes Chriſt as a Saviour, and ſubmits to him as a Prince. Chriſt ſaith, With my Body, and my Blood I thee endow; and faith ſaith, With my ſoul I thee worſhip.

* *Sublata quacunque parte integrante, tollitur totum.*

5. An Hypocritical faith is im-

pure, The Hypocrite saith, he believes, yet goes on in sin. He is all *Creed*, but no *Commandment*. He believes, yet will take God's Name in vain. *Jer.* 3. 4, 5. *Wilt not thou cry unto me, My Father, thou art the guide of my youth! behold thou hast done evil things as thou couldst.* These Impostors would call God their Father, yet sinned as fast as they could. For one to say he hath faith, yet lives in sin, is as if a man should say he were in health, yet his vitals are perished; but a true faith is joined with sanctity, 1 *Tim.* 3. 9. *Holding the mystery of faith in a pure Conscience.* The Jewel of faith is always put in the Cabinet of a good Conscience. The Woman that touched Christ by faith, felt an healing vertue come from him: Though faith doth not wholly *remove* sin, yet it *subdues* it.

6. An Hypocritical faith is a dead faith; it tasts no sap, or sweetness

neſs in Chriſt. The Hypocrite taſts ſomething in the *Vine* and *Olives*, he finds contentment in the carnal luſcious delights of the World, but no ſweetneſs in a promiſe; the Holy Ghoſt Himſelf is ſpiritleſs to him. That is a dead faith, which hath no ſenſe or taſte: But true faith finds much delectation in heavenly things. The Word is ſweeter than the Honey-comb, *Pſal.* 19. 10. Chriſt's Love is better than Wine, *Cant.* 1. 2. Thus we ſee a difference between the true faith and the ſpurious. How many have thought they have had the *live Child* of faith by them, when it hath proved the *dead Child*. Take heed of preſumption, but cheriſh faith: Faith applies Chriſt, and makes a ſpiritual concoction* of his Body and Blood. This Supper was intended chiefly for Believers*. Chriſts Blood to an unbeliever, is like *Aqua-Vitæ* in a

Accedis ad Chriſtum non carne ſed corde; edis Chriſtum non dente, ſed fide. Aug.

Luk. 22. 19.

dead man's mouth, it loseth all its vertue.

11. 11. We must come to the Lord's-Table with *charitable hearts*. 1 *Cor.* 5. 7. *Purge out therefore the old leaven*. The leaven of malice will sowre the Ordinance to us. Though we must come with *bitter tears*, yet not with *bitter spirits*. The Lords Supper is ἀγάπη, a Love-feast *. Christs blood was shed, not only to reconcile us to God, but one to another. Christ's body was broken, to make up the breaches among Christians. How sad is it, that they who profess they are going to eat Christs flesh in the Sacrament, should tear the flesh one of another! 1 *John* 3. 15. *Whosoever hateth his brother, is a Murderer*. He who comes to the Lord's-Table in hatred, is a *Judas* to Christ, and a *Cain* to his brother. What benefit can he receive at the Sacrament, whose heart is invenomed with

ἀναλάβοντες οὖν πρᾳότητα γίνεσθε μίμηται ἀγάπης τοῦ Χριστοῦ, &c. Ignatius ad Trall.

with malice? If one drinks down poyſon, and preſently takes a Cordial, ſurely the Cordial will do him no good. Such as are poyſoned with rancour and malice, are not the better for the Sacrament-Cordial; he that doth not come in charity to the Sacrament, hath nothing of God in him; for, *God is love*, 1 John 4. 19. He knows nothing of the Goſpel ſavingly, for it is *a Goſpel of peace*, Eph. 6. 15. He hath none of the wiſdom which comes from Heaven, for that is *gentle*, and *eaſie to be intreated*, Jam. 3. 17. Oh that Chriſtians were ἡνωμένοι τῇ ἀγάπῃ, (as *Ignatius* ſpeaks) rooted and cemented together in love. Shall Devils unite, and Saints divide? Did we thus learn Chriſt? Hath not the Lord Jeſus loved us to the death? What greater reproach can be caſt upon ſuch a loving Head, than for the Members to *ſmite one againſt another*? The good Lord put out the fire of contention, and kindle the

the fire of love and amity in all our hearts.

12. 12. We must come hither with *praying hearts.* Every Ordinance, as well as every *Creature*, is *sanctified by prayer* *. Prayer turns the Element into spiritual Aliment *. When we send the Dove of Prayer to Heaven, it brings an Olive-leaf in its mouth. We should pray that God would enrich his Ordinance with his presence; that he would make the Sacrament effectual to all those holy ends and purposes for which he hath appointed it; that it may be the feast of our graces, and the funeral of our corruptions; that it may be not only a sign to represent, but an instrument to convey Christ to us, and a Seal to assure us of our heavenly Joynture. If we would have the fat and sweet of this Ordinance, we must send prayer before, as an Harbinger, to bespeak a blessing.

1 Tim. 4. 5 *Oratio mutat elementum in alimentum.*

Divers

Divers are ſo diſtracted with worldly cares, that they can ſcarce ſpare any time for prayer, before they come to the Sacrament. Do they think the Tree of bleſſing will drop its fruit into their mouth, when they never ſhaked it by prayer? God doth not ſet his mercies at ſo low a rate, as to caſt them away upon thoſe that do not ſeek them *. Ezek. 36. 37.

Nor is it enough to pray, but it muſt be with heat and intenſeneſs of ſoul. *Jacob* wreſtled in prayer, *Gen.* 32. 24. Cold Prayers, like cold Suitors, never ſpeed. Prayer muſt be with *ſighs* and *groans* *, *Rom.* 8. 26. It muſt be *in the Holy Ghoſt*, Jude *v.* 20. He who will ſpeak to God, ſaith St. *Ambroſe*, muſt ſpeak to him in his own language which he underſtands, that is, in the language of his Spirit. * *Deus ſuſpiria audit.*

13. And laſtly, we muſt come to the Lords Table with ſelf-denying hearts. When we have prepared our ſelves 13.

selves in the best manner we can, let us take heed of trusting to our preparations. *Luk.* 17 15. *When ye shall have done all these things which are commanded you, say, We are unprofitable servants.* Use duty, but do not idolize it. We ought to use duties, to fit us for Christ; but we must not make a Christ of our duties. Duty is the golden path to walk in, but not a silver Crutch to lean on. Alas, what are all our preparations? God can spie an hole in our best garments*. *Isa.* 64. 6. *All our Righteousnesses are as filthy rags.* When we have prepared our selves as hoping in God's mercy, we must deny our selves as deserving his Justice. If our holiest services be not sprinkled with Christ's blood, they are no better than shining sins, and like *Uriah's* letter, they carry in them the matter of our death. Use duty, but trust to Christ and Free-grace for acceptance. Be like Noah's Dove;

Va hominis sicum trutina discutias, &c. Aug.

Dove; ſhe made uſe of her wings to fly, but truſted to the Ark for ſafety.

We ſee how we are to be qualified in our addreſſes to the Lord's-Table. Thus coming, we ſhall meet with embraces of mercy. We ſhall have not only a *repreſentation*, but a *participation* of Chriſt in the Sacrament; we ſhall carry away not only *panem*, but *ſalutem*; We ſhall be *filled with all the fulneſs of God**. Eph. 3. 19

4. Hath Jeſus Chriſt made this Goſpel-banquet? Is he both the Founder and the Feaſt? Then let poor doubting Chriſtians be encouraged to come to the Lord's-Table. Satan would hinder from the Sacrament, as *Saul* did the people from eating honey, 1 *Sam.* 14. 26. But is there any ſoul that hath been humbled and bruiſed for ſin, whoſe heart ſecretly pants after *Chriſt*, but yet ſtands trembling, and dares not approach to theſe holy Myſteries? let me encourage that ſoul to come: *Mark.* 10. 49. *Ariſe, he calleth thee.* *Bran.* 4.

Ob-

Object. 1. But I am sinful and unworthy, and what should I meddle with such holy things?

Answ. Who did Christ die for but such? 1 *Tim.* 1. 15. *He came into the world to save sinners.* He took our *sins* upon him, as well as our *nature.* Isa. 53. 4. *He bare our griefs.* In the Hebrew it is, חליינו *our sicknesses.* See thy sins (saith *Luther*) upon Christ*, and then they are no more thine, but his. Our sins should humble us, but they must not discourage us from Christ; the more diseased we are, the rather we should step into this *Pool of Siloam.* Who doth Christ invite to the Supper, but the *poor, halt, maimed? Luk.* 14. 21. That is, such as see themselves unworthy, and flie to Christ for Sanctuary. The Priest was to take a bunch of Hyssop, and dip it in blood, and sprinkle it upon the Leper, *Lev.* 14. 7. Thou who hast the leprosie of sin

Aspice peccata tua humeris Christi imposita; tum dicis, peccata mea, non sunt mea, sed aliena. Luth

ſin upon thee, yet if, as a Leper thou doſt loath thy ſelf, Chriſt's precious blood ſhall be ſprinkled upon thee.

Object. 2. But I have ſinned preſumptuouſly againſt mercy? I have contracted guilt after I have been at the Lord's Table, and ſure Chriſt's Blood is not for me?

Reſp. It is indeed grievous to abuſe mercy: It vvas the aggravation of *Solomon*'s ſin; his heart was turned from the Lord, *which had appeared unto him twice*, 1 *Kings* 11. 9. Preſumptuous ſins open the mouth of Conſcience to accuſe, and ſhut the mouth of God's Spirit, which ſhould ſpeak Peace: yet caſt not avvay your Anchor, look up to the blood of Chriſt; it can forgive ſins againſt mercy. Did not *Noah* ſin againſt mercy? vvho, though he had been ſo miraculouſly preſerved in the Flood, yet ſoon after he came out of the Ark, he was drunk. Did not *David* ſin againſt mercy, when after

God

God had made him King, he ſtained his ſoul with luſt, and his robe with blood? Yet both theſe ſins were waſhed away in that Fountain which is ſet open for *Judah* to waſh in, *Zach.* 12. 1. Did not the Diſciples deal unkindly with Chriſt in the time of his ſuffering? *Peter* denied him, and all the reſt fled from his colours: *Mat.* 26, 56. *Then all the Diſciples forſook him, and fled:* Yet Chriſt did not take advantage of their weakneſs, nor did he caſt them off, but ſends the joyful news of his *Reſurrection* to them, *Mat.* 27. 7: And of his *Aſcenſion*, John. 20. 17; *Go to my Brethren, and ſay unto them, I aſcend to my Father, and your Father.* And leſt *Peter* ſhould think, he was none of the number that ſhould be intereſted in Chriſt's love, therefore Chriſt diſpatcheth away a ſpecial Meſſage to *Peter* to comfort him: *Mar.* 16. 7. *Go tell the Diſciples and Peter, that he goes before you into Galilee there*

there shall you see him. So that where our hearts are sincere, and our turnings aside are rather from a defect in our *power*, than our *will*, the Lord Jesus will not take advantage of every failing, but will drop his blood upon us, which hath a voice in it, which *speaks better things than the blood of Abel**. He. 12. 24.

Object. 3. But I find such a faintness and feebleness in my soul, that I dare not go to the Lords Table?

Resp. Thou hast the more need to go: Drink of *this Wine for thy often infirmities*, 1 Tim. 5. 23 Were it not strange for a man to argue thus, My body is weak and declining, therefore I will not go to the Physitian; he should the rather go. Our weakness should send us to Christ; his blood is *mortal* to sin, and *vital* to grace. Thou sayest, thou hast defects in thy soul; if thou hadst none, there would be no need of a Mediator, nor

would Christ have any work to do: Oh therefore turn thy disputing into believing, be encouraged to come to this Blessed Supper; Thou shalt find Christ giving forth his sweet influences, and thy grace shall flourish as an herb.

Object. 4. But I have often come to this Ordinance, and find no fruit? I am not filled with comfort?

Answ. God may meet thee in an Ordinance, when thou dost not discern it. Christ was with *Mary*, yet she did not know it was Christ. Thou thinkest Christ hath not met thee at his Table, because he doth not give thee comfort.

1. Though he doth not fill thee with comfort, he may fill thee with strength. We think we have no answer from God in a duty, unless he fill us with joy; yes, God may manifest his presence, as well by giving strength as comfort. If we have power from Heaven to foyl our corrupti-

ruptions, and to walk more closely and evenly with God, this is an answer from God. *Zach.* 10. 12. *I will strengthen them in the Lord.* If Christian, thou hast not God's arm to imbrace thee, yet if thou hast his arm to *strengthen* thee, this is the fruit of an Ordinance.

2. If God doth not fill thy heart with joy, yet if he fills thy eyes with tears, this is his meeting thee at his Table. When thou lookest upon Christ broken on the Cross, and considerest his love, and thy ingratitude, this makes the dew begin to fall, and thy eyes are like *the fish-pools in Heshbon**, full of water: This is Gods gracious meeting thee in the Sacrament; bless his Name for it. It is a sign the Sun of Righteousness hath risen upon us, when our frozen hearts melt in tears for sin. Cant. 4. 7.

3. If thy Comforts are low, yet if the actings of thy Faith be high, this is Gods manifesting his presence

in the Supper. The ſenſible tokens of Gods love are with-held, but the ſoul ventures on Chriſt's blood; it believes that coming to him, he will
Joh. 6. 37. hold out the golden Scepter *. This glorious acting of faith, and the inward quiet that faith breeds, is the bleſſed return of an Ordinance, *Mic.* 7. 19. *He will turn again, he will have compaſſion upon us.* The Churches comforts were darkned, but her faith breaks forth as the Sun out of a Cloud. *He will have compaſſion on us.* This acting of faith makes us in a bleſſed condition; *Bleſſed are they*
Joh. 20. 24. *which have not ſeen, yet have believed* *.

Object. 5. But I cannot find any of theſe things in the Sacrament; my heart is dead and locked up, and I have no return at all.

Reſp. Wait on God for an anſwer of the Ordinance. God hath promiſed to ſatiate the ſoul *. *Pſal.* 107. 9. *He filleth the hungry ſoul with*

Promiſſa Decadunt in debitum

with goodneſs. If not with *gladneſs*, yet with *goodneſs*; the ſoul muſt be filled, or how can the promiſe be fulfilled? Chriſtian! God hath ſaid it, therefore wait. Wilt not thou believe God, unleſs thou haſt a voice from Heaven? The Lord hath given thee his promiſe; and is it not as good ſecurity to have a Bill under a man's hand, as to have it by word of mouth? Be content to wait a while; mercy will come. God's mercies in Scripture, are not called *ſpeedy mercies*, but they are *Sure mercies*, Iſa. 55. 3.

5. Hath Chriſt given us his Body Blood? Then when we are at this Goſpel-Ordinance, let us remember the Lord Jeſus there. The Sacrament is a Chriſt-remembring Ordinance. 1 *Cor.* 11. 25. *This do in remembrance of me**. God hath appointed this ſpiritual feſtival, to preſerve the living memory of our dying Saviour. A Sacrament-day is a Commemoration-day. 5. *Bran.*

* ἀνάμνησιν. *In qui commemorationem reddit Ambroſius.*

1. Re-

Memoriam passionis meæ, animis vestris recolite. Estius in loc.

1. Remember Christ's Passion*: *Lam.* 3. 19. *Remembring the wormwood and the gall.* I may a little alter the words, *Remembring the Vinegar and the gall.* If the Manna was to be kept in the Ark, that the memory of it should be preserved: How should the Death and Suffering of Christ be kept in our minds, as a memorial, when we are at the Table of the Lord?

2. Remember the glorious benefits we receive from the broken Body of Christ. We usually remember those things which are advantageous to us. Christ's broken Body is a Screen to keep off the fire of God's wrath from us; Christ's Body being broken, the Serpent's head is broken. Christ being broken upon the Cross, a Box of precious Jewels is broken open: Now we have access to God with boldness; the Blood of the Cross hath made way to the Throne of Grace: Now we

are made Sons and Heirs; and to be Heir to the Promise, is better than to be Heir to the Crown. Christ having dyed, we are made near a kin to the blessed Trinity; we are candidates and expectants of glory. The bloody way of the Cross, is our *Via lactea*, our milky way to Heaven. Jesus Christ drank Gall, that we might drink the hony-streams of *Canaan*. His Cross was stuck full of Nails, that our Crovvn might be hung full of Jevvels. Well may vve remember Christ in the Blessed Sacrament!

But it is not the bare remembrance of Christ's Death is enough. Some vvho have a natural tenderness of spirit, may be affected vvith the History of Christ's Passion; but this remembrance of Christ hath little comfort in it. Let us remember Christ in the Sacrament aright.

1. Let us remember Christ's Death vvith joy. *Galat.* 6. 14. *God forbid*

farbid that I should glory, save in the Cross of our Lord Jesus Christ. When we see Christ in the Sacrament crucified before our eyes, we may behold him in that posture as he was in upon the Cross, stretching out his blessed arms to receive us. O what matter of triumph and acclamation is this! Though we remember our sins with grief, yet we should remember Christs sufferings with joy. Let us weep for those sins which shed his Blood, yet rejoyce in that blood which washeth away our sins.

2. Let us so remember Christ's Death, as to conform to his Death. *Phil.* 3. 10. *That I may be conformable to his death.* Then we remember Christ's Death aright, when we are dead with him; our pride and passion are dead. Christ's dying for us, makes sin die in us; Then we rightly remember Christ's crucifixion, when we are crucified with him; we are dead to the pleasures and

and preferments of the World. *Gal.* 6. 14. *The world is crucified unto me, and I unto the world.*

6. If Jesus Christ hath given us this Soul-festival for the strengthning of grace; let us labour to feel some vertue flowing out of this Ordinance to us; let not the Sacrament be *a dry breast.* It were strange if a man should receive no nourishment by his food. It is a discredit to this Ordinance, if we get no *encrease of Grace.* Shall *leanness* enter into our souls, at a *feast of fat things?* Christ gives us his Body and Blood, for the augmenting of Faith; he expects that we should reap some profit and income; and that our weak minute-faith, should flourish into a great faith. *Mat.* 15. 28. *O woman, Great is thy faith!* It were good to examine, whether after our frequent Celebration of this holy Supper, we have arrived at a *great Faith.* *Bran.* 6.

Quest.

Quest. Hovv may I knovv, Whether I have this great Faith?

Resp. For the Solution of this, I shall lay dovvn six eminent Signs of a *great Faith*; and if vve can shevv any one of them, vve have made a good proficiency at the Sacrament.

1. *Sign.* 1. A great Faith can trust God vvithout a pavvn; it can relie upon Providence in the deficiency of outvvard supplies, *Hab.* 3. 17, 18. *Although the Figtree shall not blossome, neither shall fruit be in the Vines, the labour of the Olive shall fail,* &c. *yet will I rejoyce in the Lord,* &c. An Unbeliever must have something to feed his senses, or he gives up the Ghost. When he is at his *Wealths end,* he is at his *Wits end.* Faith doth not question but God vvill provide, though it sees not vvhich vvay provisions should come in. Faith doth not fear Famine*. God hath set his Seal to it, *Verily thou shalt be fed, Psal.* 37. 3. Faith puts the Bond in suit.

Fides famem non formidat.

suit. Lord, saith Faith, Wilt thou feed the Birds of the Air, and wilt not thou feed me? Shall I want, when my Father keeps the Purse? A good Christian with the Rod of Faith, smites the Rock in Heaven, and some honey and oyl, comes out for the recruiting his present necessities.

2. A great Faith is a wonder-working Faith. It can do those things which exceed the power of Nature. A great Faith can open heaven, it can overcome the world *; it can master a complexion-sin *; it can prefer the glory of God before secular interest *; it can rejoyce in affliction *; it can bridle the intemperancy of passion; it can shine forth in the hemisphere of its relations; it can do duties in a more refined sublimated manner, mixing Love with Duty, which mellows it, and makes it taste more pleasant. It can antedate Glory *, and make things at

2. *Sign.*

1 Joh. 5. 4.
2 Sam. 22. 24.
Rom. 9. 1.
1 Thes. 1. 6.

Fides attingit inaccessa, prospicit novissima.

at the greatest distance to unite. Thus the Spring-head of Faith riseth higher than Nature. A man by the power of Nature can no more do this, than Iron can of it self swim, or the Earth ascend.

3. *Sign.* 3. A great faith is firm and stedfast; weak faith is frequently shaken with fears and doubts. A great Faith is like an *Oak*, that spreads its roots deep, and is not easily blown down. *Col.* 2. 7. A great Faith is like the Anchor, or Cable of a Ship, that holds it steddy in the midst of storms *. A Christian who is steeled with this heroick Faith, is setled in the Mysteries of Religion. The Spirit of God hath so firmly printed heavenly truths upon his heart, that you may as well remove the Sun out of the Firmament, as remove him from those holy Principles he hath sucked in. Behold here, a Pillar in the Temple of God *.

ἀγκυρα γὰρ πίστις τὴν ψυχὴν ἀσφαλίζεται. Chrysost.

Rev. 3. 12

4. A

4. A great Faith can truſt in an angry God; it believes Gods love through a frown *. A vigorous Faith, though it be repulſed and beaten back, yet it will come on again *, and preſs upon God with an holy obſtinacy. The Woman of *Canaan* was three times repulſed by Chriſt, yet ſhe would take no denial from him; ſhe turns *diſcouragements* into *arguments*, and made a freſh onſet upon Chriſt, till at laſt by the power of Faith ſhe overcame him. *O Woman, great is thy Faith, be it unto thee as thou wilt*, Mat. 15. 28. The Key of her Faith unlocked Chriſt's bowels, and now ſhe may have what ſhe will from him. When once ſhe had gotten his heart, ſhe might have his treaſure too. 4. *Sign.* Jon. 2. 4. πολεμικὴ, ἀνυπόμονος.

5. A great Faith can ſwim againſt Tyde; it can go croſs to ſenſe and reaſon. Corrupt reaſon ſaith as *Peter*, *Maſter, pity thy ſelf.* Faith ſaith, It is better to ſuffer, than ſin. 5. *Sign.*

Rea-

Reason consults safety, Faith will hazard safety, to preserve Sanctity. A Believer can sail to Heaven, though the Tyde of *Reason*, and the Wind of *Temptation* be against him *.

τοῦ πνεύματος

Χρεία χορηγίας εἰς τὸ ἀναβῆναι πρὸς τὸ ὕψος τῆς πίστεως, καὶ τῶν λογισμῶν τὴν ἀσθένειαν ἀτιμῶσαι. Chrysostom.

Abraham in the case of sacrificing his Son, did not call Reason to the Councel-board: When God said, *Offer up thy son Isaac*, it was enough to pose not only fleshly wisdom, but even Faith too; for here, the commands of God did seem to interfere. In one command, the Lord said, *Thou shalt not murder*; and behold here a quite contrary command, *Offer up thy son*. So that *Abraham* in obeying one command, seemed to disobey another.

Besides *Isaac* was a son of the Promise; the Messiah was to come of *Isaac*'s line *; and if he be cut off,

Hebr. 11. 18.

off, where shall the World have a Mediator? Here was enough to amuse, and puzzle this holy Patriarch; yet *Abrahams* Faith unties all these knots, and the bloody knife is made ready.

Abraham believed that when God called for it, it was not *Murther*, but *Sacrifice*; and that the Lord having made a promise of Christ's springing out of *Isaac's* loyns, rather than the promise should fall to the ground, God could raise up seed out of *Isaac's* ashes. Here was a Gyant-faith, which God himself did set a Trophy of honour upon. *Gen.* 22. 16. *By my self have I sworn, saith the Lord, for because thou hast done this thing, and hast not with-held thy Son*, thine only Son, That in blessing I will bless thee, &c.*

* ὐκ ἐφείσω τὸν υἱόν σου τὸν ἀγαπητὸν ἀπ' ἐμοῦ.

6. A great Faith can bear great delayes. Though God doth not give a present answer to prayer, Faith believes it shall have an answer in due

6. *Sign.*

due time. A weak faith is soon out of breath, and if it hath not the mercy presently, it begins to faint; whereas he who hath a strong puissant faith, *doth not make haste* *. A great Faith is content to stay God's leisure. Faith will trade with God for time. Lord, saith Faith, If I have not the mercy I want instantly, I will trust longer; I know my money is in good hands; an answer of peace will come. Perhaps the mercy is not yet ripe, or perhaps I am not ripe for the mercy. Lord, do as it seems good in thine eyes. Faith knows that the most tedious Voyages have the richest returns; and the longer mercy is in expectation, the sweeter it will be in fruition *.

Isa. 28. 16.

* *Quo longius defertur, eo suavius lætatur.*

Behold here *a glorious faith*; if we have such a faith as this to shew, it is a blessed fruit of our Sacramental converse with God.

But

But I would not discourage Infant-believers. If your grace be not risen to the bigness and proportion of a great Faith, yet if it be of the *proper kind*, it shall find acceptance. God who bids us receive *him* who is *weak in faith* *, will not himself refuse him. If your Faith be not grown to a *Cedar*, yet if it be a *bruised Reed*, it is too good to be broken, *Mat.* 12. 20. A weak Faith can lay hold on a strong Christ. A Palsie hand may tye the Knot in Marriage. *Caution* Rom. 14. 1.

Only, let not Christians rest in lower measures of grace, but aspire after higher degrees. The stronger our Faith, the firmer our Union with Christ, and the more sweet influence we draw from him.

This is that which honours the blessed Sacrament, when we can shew *the encrease of grace*; and being strong in faith, bring glory to God *. Rom. 4. 17.

7. Hath Jesus Christ provided such a blessed Banquet for us? He doth not *Bran.* 7.

Nurse us abroad, but feeds us with his own breast, nay blood; let us then study to answer this great love of Christ. 'Tis true, we can never parallel his love; yet let us shew our selves thankful. We can do nothing *satisfactory*, but we may do something *gratulatory*. Christ gave himself a sin-offering * for us, let us give our selves a thank-offering to him *. If a man redeem another out of Debt, will not he be grateful? How deeply do we stand obliged to Christ, who hath redeemed us from Hell *!

ἱλαστήριον

χαριστήριον.

Cum ei donavero quicquid sum, quicquid possum, nonne est tanquam scintilla ad solem, gutta ad fluvium, granum ad acervum? Non habeo nisi minuta duo, Corpus & Animam, &c. Bern. flor.

And let us shew our thankfulness four ways.

1. By *Courage*. Christ hath set us a Copy; he did not fear men, but *endured* the Cross, and *despised the shame*. Let us be steeled with courage, being ready to suffer for Christ, which is

is (as *Chrysostom* speaks) to be baptized with a Baptism of blood. Did Christ bear the wrath of God for us, and shall not we bear the wrath of men for him? It is our glory to suffer in Christs quarrel. 1 *Pet.* 4. 14. *The Spirit of God, and of glory resteth upon you* *. Let us pray for furnace-grace: Be like those three Children, *Dan.* 3. 17. *Be it known to thee, O King, that we will not serve thy gods.* They would rather *burn*, than *bow*. Oh that such a spirit as was in *Cyprian*, might survive in us! who, when the Proconsul would have tempted him from his Religion; and said to him, *Consule tibi, Consult for thy safety:* saith *Cyprian*, In so just a cause there needs no consultation. When the sentence for his death was read, he replyed, *Deo gratias, Thanks be to God* *. We know not how soon an hour of Temptation may come; Oh remember Christ's Body was broken,

οὐκ οὕτως ἐστὶ λαμπρὸς ὁ οὐρανὸς, τῷ χώρῳ τῶν ἄστρων, ὡς τὰ σώματα τῶν μαρτύρων τῷ χώρῳ τῶν τραυμάτων κοσμούμενα. Chrysostom.

Serm. Aug. de Cypr.

his blood poured out; we have no such blood to shed for him, as he shed for us.

2. Let us shew our thankfulness to Christ by fruitfulness*. Let us bring forth the sweet fruits of patience, heavenly-mindedness, and good works. This is *to live unto him who dyed for us*, 2 *Cor.* 5. 15. If we would rejoyce the heart of Christ, and make him not repent of his sufferings, let us be fertil in obedience. The wise men did not only worship Christ, but presented unto him gifts, *Gold* and *Frankincense*, *Mat.* 2. 11. Let us present Christ with the best fruits of our Garden, let us give him our *love*, that flovver of delight. The Saints are not only compared to Stars for their knowledg, but Spice-trees for their fertilness. Christ delighted in the breasts of his Spouse, because they vvere like *Clusters* of *Grapes*, Cant. 7. 7. The blood of Christ received

Lignum aridum fuit usque in Adamo, sed per gratiam Christi pomifera arbor pullulâsti. Ambros. de Sacramento.

ceived in a spiritual manner, is like the *water of jealousie*, which had a vertue both to *kill* and *make fruitful* *. Christs blood kills sin, and makes the heart fructifie in grace. * Numb. 5. 17, 28.

3. Let us shew our thankfulness to Christ by Zeal. How zealous was Christ for our Redemption! Zeal turns a Saint into a Seraphim. A true Christian hath a double Baptism, of water, and fire: he is baptized with the fire of zeal*. Be zealous for Christs Name and Worship. *Zeal is encreased by opposition*; it cuts its way through the Rocks. *Zeal loves Truth most, when it is disgraced and hated.* Psal. 119, 126, 127. *They have made void thy Law, therefore I love thy Commandments above Gold.* * *Zelus est gradus intensus puræ affectionis.*

How little thankfulness do they shew to Christ, who have no zeal for his Honour and Interest! They are like *Ephraim*, *Hos.* 7. 8. *Ephraim is a Cake not turned.* Baked on one side, and Dough on the other. Christ doth

moſt abominate a lukevvarm temper: *Revel.* 3. 15. He is even ſick of ſuch Profeſſors. They who vvrite of the ſcituation of *England*, ſay, that it is ſeated betvveen the torrid and frigid Zone, the Climate is neither very hot nor cold. I vviſh, this vvere not the temper of the people, and that our hearts vvere not too like the Climate vve live in. The Lord cauſe the fire of holy zeal to be alvvays burning upon the Altar of our hearts,

4. Let us ſhevv our thankfulneſs by univerſal ſubjection to Chriſt. This is to make the Lord's-Supper in a ſpi-

ἐγκαινία ἑορτὴ. Suidas.

ritual ſenſe, *a feaſt of Dedication* *, vvhen vve renevv our Vovvs, and give up our ſelves to God's ſervice. *Pſal.* 116. 16. *Truly I am thy ſervant, I am thy ſervant:* Lord, all I have is thine. My head ſhall be thine to ſtudy for thee; my hands ſhall be thine to vvork for thee; my heart ſhall be thine to adore thee; my tongue ſhall be thine to praiſe thee,

8. If

8. If Jesus Christ hath provided so holy an Ordinance as the Sacrament, let us vvalk suitably to it. Have vve received Christ into our hearts? let us shevvhim forth byour heavenliner. *Bran.*8.

1. Let us shevv forth Christ by our heavenly vvords. Let us speak *the Language of Canaan.* When the Holy Ghost came upon the Apostles, they spake vvith other tongues, *Acts* 2. 4. While vve speak the vvords of grace and soberness, our lips smell as a perfume, and drop as honey.

2. Let us shevv forth Christ by our heavenly affections. Let our sighs and breathings after God, go up as a cloud of incense. *Col.* 3. 2. *Set your affections on things above.* We should do by our affections, as the Husbandmen do by their Corn; if the Corn lie lovv in a damp Room, it is in danger to corrupt; therefore they carry it up into their highest Room, that it may keep the better. So our affections, if set upon the Earth, are apt to corrupt,

and be unsavoury; therefore we should carry them up on high above the World, that they may be preserved pure; breathe after fuller discoveries of God; desire to attain unto the *resurrection of the dead*, Phil. 3. 11. The higher our affections are raised towards Heaven, the sweeter joy we feel. The higher the Lark flies, the sweeter it sings.

3. Let us shew forth Christ by our Heavenly Conversation: *Philip.* 3. 20. Hypocrites may in a pang of Conscience have some good affections stirred, but they are as flushings of heat in the face, which go and come. But the constant tenor of our life must be holy. We must shine forth in a kind of Angelical sanctity. As it is with a piece of Coyn, it hath not only the King's Image within the Ring, but his superscription without: So it is not enough to have the Image of Christ in the heart,

heart, but there muſt be the ſuper-ſcription without, ſomething of Chriſt muſt be written in the life.

The ſcandalous lives of many Communicants are a reproach to the Sacrament, and tempt others to Atheiſm. How odious is it, that thoſe hands which have received the Sacred Elements, ſhould take Bribes! That thoſe eyes, which have been fill'd with tears at the Lords-Table, ſhould afterwards be filled with Envy! That thoſe teeth, which have eaten Holy Bread, ſhould grind the faces of the Poor! That thoſe lips, which have touched the Sacramental Cup, ſhould ſalute an Harlot *! That that mouth which hath drunk Conſecrated Wine, ſhould be full of Oaths! That they who ſeem to deifie Chriſt in the Euchariſt, ſhould vilifie him in his Members! In a word, That ſuch who pretend to eat Chriſt's Body, and drink his Blood at Church,

Sunt lotis manibus, ſed illotis operibus. Ber.

Church, should *eat the bread of wickedness*, and *drink the wine of violence in their own houses! Prov.*4.17. These are like the *Italians* I have read of, who at the Sacrament are so devout, as if they believed God to be in the bread; but in their lives are so profane, as if they believed not God to be in Heaven. Such as these are apt to make the World think that the Gospel is but a fancy, or religious Cheat. What shall I say of them? They do with *Judas*, receive the Devil in the *Sop*, and are no better than *Crucifiers** of the Lord of Glory. As their sin is hainous, so their punishment will be proportionable, 1 *Cor.* 11.29. *They eat and drink damnation to themselves.* If one of the Vestal Nuns who had vowed her self to Religion were deflored, the *Romans* caused her to be buried alive*. Such as have a Sacramental vow upon them, yet afterwards deflore the Virginity of their souls by scandalous sins, God will bury them alive in the flames of Hell. Oh

Conculcant Dominum, & sanguinem dulcissimæ vitis ducunt polutum. Bern.

Plutarch.

Oh that such a lustre and majesty of holiness did sparkle forth in the lives of Communicants, that others may say, *These have been with Jesus!* And their Consciences may lie under the power of this conviction, that the Sacrament hath a confirming and a transforming vertue in it!

4. The fourth Use is of comfort to God's people. *Use 4. Consolation.*

1. From Christ's body broken, and his blood poured out, we may gather this comfort, That it was a glorious Sacrifice.

1. It was a Sacrifice of infinite merit. Had it been only an Angel that suffered; or had Chaist been only *a meer man*, (as some do blasphemously dream*) then we might have despaired of salvation; but he suffered for us who was God as well as man*. Therefore the Apostle calls it expressly, *Sanguis Dei, the blood of God*, Acts 20. 28. It is man that sins, it is God

Paterit hæc opinio Hebioni convenire qui nudum hominem &c. Tertul.

Non fuit ψιλὸς ἄνθρωπος, sed θεάνθρωπος.

God that dies. This is a soveraign Cordial to Believers. Christ having poured out his blood, now God's justice is compleatly satisfied. God was infinitely more contented with Christ's sufferings upon Mount *Calvary*, than if we had lain in Hell, and undergone his wrath for ever. The Blood of Christ hath quenched the flame of Divine fury: And now what should we fear? All our Enemies are either reconciled, or subdued; God is a reconciled Enemy, and sin is a subdued Enemy. *Who shall lay any thing to the charge of Gods Elect? It is Christ that dyed*, Rom. 8. 34. 'Tis reported when Satan once appeared to *Luther*, and thought to affright him, *Luther* shewed him that Scripture, *Gen.* 3. 15. *I will put enmity between thee and the Woman, and between thy seed and her Seed, it shall bruise thy head*; whereupon Satan vanished. So when the Devil

vil ſhall accuſe us, let us ſhew him the Croſs of Chriſt. When he brings his *Penſil*, and goes to paint our ſins in their colours, let us bring the *Spunge* of Chriſt's blood, and that will wipe them out again. All Bonds are cancel'd; whatſoever the Law hath charged upon us, is diſcharged. The debt-book is croſſed with the blood of the Lamb.

2. It was a Sacrifice of eternal extent. The benefit of it is perpetuated. *Hebr.* 9. 12. *He entred in once into the holy place, having obtained eternal redemption for us* * Therefore Chriſt is ſaid to be *a Prieſt for ever*, Hebr. 5. 6. becauſe the vertue and comfort of his Sacrifice abides for ever.

2. Chriſt's Blood being ſhed, Believers may lay claim to all heavenly priviledges; Wills are ratified by the death of the Teſtator. *Hebr.* 9. 17. *A Teſtament is of force after men* 2.

men are dead. It is observable in the Text, Christ calls his blood, *The blood of the New Testament* *. Christ made a Will or Testament, and gave rich Legacies to the Saints, pardon of sin, grace, and glory; the Scriptures are the Rolls wherein these Legacies are registred, Christ's blood is the sealing of the Will. This blood being shed, Christians may put in for a Title to these Legacies. Lord, pardon my sin, Christ hath died for my pardon. Give me grace, Christ hath purchased it by his Blood. The Testator being dead, the Will is in force. Christian, Art thou not filled with joy? Art thou not possessed of Heaven? yet thou hast this confirmed by Will. A Man that hath a *Deed sealed*, making over such Lands and Tenements after the expirement of a few years, though at present he hath little to help himself with, yet he comforts himself when he looks upon his sealed Deed, with hopes of that which is to come. So, though at present we enjoy not the priviledges of Consolation, and Glorification, yet we may chear our hearts with this, *the Deed is sealed*, the Will and Testament is ratified by the blood-shedding of Christ.

Sanguis quo fœdus solenniter sancitur. Grotius.

3. Is Christ's Blood shed? here is comfort against death. A dying Saviour sweetens the pangs of death *. Is thy Lord Cru-

3. *Mors obiit morte Christi.*

Crucified? be of good comfort, Christ by dying hath overcome death. He hath cut the *lock* of sin, where the strength of death lay. Christ hath knocked out the teeth of this Lyon: He hath pulled the thorn out of death, that it cannot prick a Believer's Conscience. *Hosea* 13. 14. *O death, I will be thy plague.* Christ hath disarmed death and taken away all its deadly weapons, that though it may *strike*, it cannot *sting* a Believer. Christ hath drawn the poyson out of death; nay, he hath made death friendly *. This *pale Horse* carries a Child of God home to his Father's house. Faith gives a propriety to Heaven, death gives a possession: What sweet comfort may we draw from the Crucifixion of our Lord! his precious blood makes the pale face of death to be of a ruddy and beautiful complexion.

Mortis aculeum retudit Christus, & vim infregit; jamque fit pectus abolitio, & ad vitam meliorem [illegible]. Rivet. in Gen. c. 2. Exercit. 21.

Use ult. Here is a dark side of the Cloud to all profane persons who live and die in sin; they have no part in Christ's blood. Their condition will be worse, than if Christ had not died: Christ who is a Loadstone to draw the Elect to Heaven, will be a Mill-

Use 5. Terror.

stone

stone to sink the wicked deeper in Hell. There is a Crew of sinners who slight Christ's blood, and swear by it; let them know his blood will cry against them. They must feel the same wrath which Christ felt upon the Cross; and because they cannot bear it at once, they must be undergoing it to Eternity *. So unconceivably torturing will this be, that the damned know not how to endure it, nor yet how to avoid it.

2 Thes. 1. 9.

Sinners will not believe this till it be too late. The Mole is blind all its life, yet, as *Pliny* saith, it begins to see when it dyes *. Wicked men while they live, are *blinded* by the *god of this world* *; but when they are dying, the eye of their Consciences will begin to be opened, and they shall see the Wrath of God flaming before their eyes, which sight will be but a sad Prologue to an Eternal Tragedy.

Oculos incipit aperire moriendo quos clausos habuit vivendo.

2 Cor. 4. 4.

FINIS.

TO THE READER.

Christian Reader,

I Have (according to my promise) superadded a few lines, suiting a Sacramental Discourse. The Subject is so excellent and sublime, that I cannot speak enough of it, nor well enough. What can be more sacred, than the observing Christ's last Will and Testament, Do this in Remembrance of me. *We are to be so solemnly affected at the Holy Supper, as if we were receiving it among the Apostles from Christ's own hands *. This mysterious Ordinance is to be perpetuated till*

Eo affectu debetis esse imbuti, cum sumitis Eucharistiam, perinde ac in illa ipsa Christi esseris vespera, adeoq; cœna, eidemq; accumberetis thoro, ab ipso Christo acciperetis sacrum istud μνημόσυνον.

Christ's coming to judgment, 1 Cor. 11. 26. * *The Supper of the Lord is a* προπότισμος, *or foretast of that Marriage-Supper of the Lamb*, Rev. 19. 9. *which made* Damascen *pray*, Lord, let me receive this Supper, as an Earnest of my future Heaven. *But into what a degenerate age are we fallen, when the most weighty tremendous Points of Religion are called in question. To such a Climax of impudency are some risen, as to vilifie Ordinances, oppugn Christ's Divinity, deride the in-habitation of God's Spirit* *; *and deny praying by the Spirit. These are they who would* cause the Holy One of Israel to cease from before them, *Isa.* 30. 11. *They would turn all Religion into a* Romance, *and leaven the World with* Atheism. *I wish they have not sinned* the sin unto death *. *If once the Truths of God lose their authority in Peoples hearts, then is a fatal stop put to all solid Practical Piety. God grant that the more others*

Patet, ritum hunc Eucharistiæ duraturum usq; ad finem mundi. *Calvinus, Grotius, Theophyl:*

Rom. 8. 9.

1 Joh. 5. 17.

decry

decry the Sanctity of the Gospel, the more we may reverence it. They have made void thy Law, therefore I love thy Commandments, *Psal.* 119. 126. *Such as have experienced the sweetness of Truth in their own Souls, know how to estimate it. I should be glad if this short ensuing Discourse, might render the Lord Jesus more precious and eligible in our eyes, and add one cubit to our faith. O happy Ordinance of the Supper that causeth such endearments of love between Christ and the Soul; and begins those sacred Nuptials, which shall be for ever solemnized in the Kingdom of God. But I avoid Prolixness: hoping for a blessing from on high upon these endeavours. I rest*

Yours affectionately in

Feb. 19. 1668. the service of the Gospel.

Thomas Watson.

To the Reader.

The Fiery Serpents.

Numb. 21. 6, 7, 8, 9.

And the Lord sent Fiery Serpents among the People, and they bit the people, and much people of Israel dyed; Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the Serpents from us: And Moses prayed for the People; And the Lord said unto Moses, Make thee a Fiery Serpent, and set it upon a Pole, and it shall come to pass that every one that is bitten when he looketh upon it shall live. And Moses made a Serpent of Brass, and put it upon a Pole; and it came to pass, that if a Serpent had bitten any man, when he beheld the Serpent of Brass, he lived.

IN this Portion of Holy Scripture, there are two things considerable. The people of *Israels* being stung, and the manner of their Cure. 1. Their

1. Their being ſtung with the Fiery Serpents; where obſerve,

1. The *occaſion* of God's ſending theſe *Fiery Serpents.*

There were two Sins provoked the Lord to inflict this Punishment.

1. Their Murmuring, *ver.* 5. *The People ſpake againſt God and againſt Moſes, Wherefore have ye brought us up out of Egypt to die in the Wilderneſs? for there is no bread, neither is there any water.* Speaking againſt God and his Prophets go together. *They ſpake againſt God and againſt Moſes.* The *Chaldee* reads it, *They murmured before the Lord.* Murmuring is a ſpeaking againſt God; and it proceeds from diſtruſt, *Pſal.* 106. 24. *They believed not his Word, but murmured.* So in the Text, *There is no bread, or water;* they thought they ſhould die in the Wilderneſs, and then *they ſpake againſt God.* Murmuring is the daughter of Unbelief. And obſerve the Time when they murmured; it was immediately

diately after an eminent and glorious deliverance, *ver.* 3. *The Lord harkned to Israel, and delivered up the Canaanites, and they utterly destroid them and their Cities.* And behold the requital they make God for this signal mercy! They murmur against him. What? to find fault with God! and just after a Deliverance? the Lord being highly provoked, sent Fiery Serpents among them, *and much people of Israel dyed*, ver. 6.* *Fiebat magna strages.* August.

Oh, how suitable to their Sin was this Punishment. *Israel* did burn in heat of Passion, and God made their Flesh burn with extream heat: Their Speeches were venemous, and they were punished with venemous Serpents*. Hence observe,

* ἀυτὸς ἡ τῆς κολάσεως τρόπος, τῆς ἁμαρτίας τὸν τρόπον μιμεῖται. Chrys. ad Pop. Ant. Hom. 19.

Doctrine 1. Of all Sins God can least bear the sin of Ingratitude *To be delivered*, yet murmur! God *Doct.* 1.

presently sent Fiery Serpents to avenge his quarrel. *Israel* did not only *forget* God's Mercies, *Psal.* 106. 13. but *abuse* them. To be ungrateful for mercy, is, like *Absalom*, who as soon as *David* kissed him, and took him into favour, plotted Treason against him*, 2 *Sam.* 15, 10. Like the *Athenians*, who, in lieu of the good Service *Aristides* had done them, banished him out of their City *. Like the Mule who kicks the Damm after she hath given it milk. Ingratitude (saith *Cicero*) hath nothing of evil wanting in it *. It is a sin that leaves a People without excuse; if God let loose his Judgments, and send Fiery Serpents, they have nothing to say, *Ezra.* 9. 10. *And now O our God what shall we say after this?* after what? *ver.* 9. *Mercy hath been extended to us in the sight of the Kings of Persia, yet we have forsaken thy Commandments.* What shall we say *after this?*

Vas pertusum ὁ ἀχάριστος

Plutarch.

Nihil mali non inest. Cic. ad Attic.

Use.

Use. Let our Ingratitude be deeply laid to heart. This puts an accent upon sin, and makes it καθ' ὑπερβολὴν, *out of measure sinful.* How many are the worse for mercy. They make a dart of God's Mercies, and shoot at him; he gives them Wit, and they serve the Devil with it; he gives them an Estate, and they feast their Lusts with it. Are these worthy to be Guests at the Lords-Table who lift up the heel against him? Will God welcome such into his presence, as know not how to use kindness? Oh that this sin may fill our faces with blushing. Take we heed for the future of following this bad example in the Text. Let us turn all our Murmurings into *Hosannahs.* Let us praise God for his Mercies, and serve God with his Mercies.

2. The second cause of God's sending the Fiery Serpents, was, Their slighting of Manna. *ver.* 5. *Our soul loatheth this light bread.* The *Septuagint* renders it, ἄρτος διακένος, this *empty* 2.

Panis inan. P. Fagius.

empty bread. It is ſpoken in contempt. *Iſrael* counted Manna vile in reſpect of other meat. Manna is called *Angels Food*; but they call it in diſdain *light bread.* This Manna was *miraculous*, it came from Heaven in an extraordinary way; and *myſtical*: It was a type and figure of the Lord Jeſus, who is called *the bread of Life*, Joh. 6. 98. and *the Hidden Manna* *, Rev. 2. 17. The contempt therefore of Manna was a contempt of Christ; for this, God ſent Fiery Serpents.

Dat Paganem Deus quem ſignificabat Manna, ipſum ſcil. Dominum Jeſum. Aug.

Doct. 2. *Doct.* 2. The ſlighting and deſpiſing the Lord Jeſus is a God-provoking ſin. This was *Iſraels* Crime, the deſpiſing of Manna; which was not only *corporal* food, but a Type of Christ their *ſpiritual* food; this greatly inceuſed the Lord, and made him ſend Fiery Serpents among them. Thus, when we deſpiſe Christ and prefer our luſts before him, as *Iſrael* did Leeks and Onyons before Manna, then come the Fiery Serpents.

Uſe.

Use. Let us take heed of growing weary of Christ, this blessed Manna. At first *Israel* did highly esteem Manna, they ran out to gather it, Happy was he that could get Manna. But this Food from Heaven, which at first was so sweet to their Palat, within a while was loathed and contemned. Our nature is such, that we are apt to disesteem the richest blessings when they are common. If Pearls and Diamonds were plentiful, none would value them. If the Sun did shine but once a year how would it be prized; but because it shines every day, few admire this Lamp of Heaven. Take heed of despising Jesus Christ, *Mat.* 22. 5. If God was so angry with *Israel* for slighting of Christ when he was hid under a Type; how angry will he be with those who slight Christ, after he hath been visibly revealed, *Hebr.* 10. 29. *Of how much sorer punishment shall they be thought worthy, who have trod under foot the Son of God,*

God. Jesus Christ is a super-eminent blessing; a magazine and storehouse of all good Things *. And the love of God was never so much seen as in giving of Christ; therefore to slight Christ, is to slight the love of God.

* Communia; thesaurus, Luth.

Quest. But who dares slight Christ?

Resp. It is a slighting of Christ to slight his Gospel, and offer of Grace; and hath not this been *England's* Sin? have not we formerly nauseated Manna? did not we grow curious and wanton, and esteem'd the Manna of the Gospel *light-bread*, and was not the Lord provoked with us? Did not he send, though not *Fiery Serpents*, yet a *Fiery Rod* among us in this City, that hath burnt down our Dwellings? Christians, I beseech you take heed of this for the future. If God indulge you with Manna again, beware of surfeiting on the bread of life. The loathing of Manna is the next way to the losing of Manna. God will take away his Mercies if they are undervalued.

valued. If you play with the light, God will put out the light.

2. The Punishment it self, which was *Fiery Serpents*. These may be understood,

1. Literally they were called Fiery Serpents.

1. Because they were of a fiery colour.

2. From the effect, They were *Seraphims*, *Burners**. For when they did bite the people, they did burn with extream heat and thirst*. The *Septuagint* translates them *Killing Serpents**. *Many of the people died*, ver. 6.

* שרף *assit, cremavit.*

* *Morsum ardentem infligebant, atque simul toxicum.* Munsterus, Clarius.

* Ὄφεις τὰς θανατώσας.

2. These Fiery Serpents may be understood *mystically*. So these Serpents were first a Type of *Satan*, called *the old Serpent*, Rev. 12. 9. He is indeed a Serpent for his *subtilty*. The *Hebrew* word for Serpent comes of a Verb that signifies to *use subtilty**. נחש

* *Gen.*

In Serpente maxima est astutia, & dolus occultior: non pedes habet ut ejus vestigia audiantur, in ejus itinere velut levis est gressus non rectus. Aug.

Gen. 3. 1. So Satan is a Serpent * very subtil in his temptations; he hath his *βάθεα*, his *depths*, Rev. 2. 24. and his *νοήματα*, his *devices*, 2 Cor. 2. 11. The Devil doth with his artificial varnish put a fine glosse upon his Temptations, that he may the better draw men to his lure; he either hides his malicious designs, or colours them *.

Magis revera mitundus est Demon fallens, quam saviens. August.

2 These Fiery Serpents were a Type of *Sin*.

Doct. 3. *Sin is a Fiery Serpent.* This Serpent is bred in our nature; it is *within us* *. We would think it sad, to have Spiders and Serpents in our bodies; as it is said of *Maximinus* the Emperor, his body bred vermin: But it is worse to have the Serpent of Sin in our Souls. Sin is a Serpent.

Serpentes vitia tua sunt. Aug. in *Psal.* Tom. 8.

1. For its *Poyson*. Sin hath invenomed us, and that is the reason we swell.

swell. Why doth one man swell with Pride, another with Passion, another with Lust? he is poysoned. If one had a child whom he dearly loved, mortally poyson'd; how would he grieve for it? Our Souls are poysoned, yet we grieve not. How oft do sinners poyson the Sacramental Cup!

2. Sin is a Serpent for the sting of it. 'Tis the ὁ κνωδων. Sin at first shows its colour in the glass, afterwards it *bites as a Serpent*, Prov. 23. 32. Sin is a Serpent with four stings. 1. It stings with guilt, *Rom.* 3 19. 2. With horror of Conscience, which is *Limen inferni*; *Judas* and *Spira* felt this; all the racks, strappadoes, and tortures in the world are but *Ludibria & risus*, a sport in comparison of this deadly sting; no outward comforts can ease a Conscience stung with sin, no more than a Crown of Gold can cure the Head-ach.

3. Sin stings with death, *Rom.* 5. 12. *and death by Sin*. Sin is the wild Gourd that

2 King. 4. 40. that *Adam* gathered and eats; and the next news was, *There is death in the pot.*

4. Sin without Repentance stings the Soul with damnation. This *Fiery Serpent*, brings to the Fiery Furnace. I have read of the City *Amycle* in *Italy* Pliny. destroy'd by Serpents*. Such a destroying Serpent is sin.

Use 1. See the sad condition of wicked men! They make light of sin, but sin is a Fiery Serpent crept into their bosom. When the Serpent hath bitten one (saith *Pliny*) the venome and contagion of it spreads all over his body. Sin hath invenomed men all over; their hearts are full of poyson, *Rom.* 1. 29. *Being fill'd with all unrighteousness.* Their Tongues spit forth the poyson of the Serpent in Oaths and Curses, *Psal.* 58. 3. *The poison of Asps is under their Tongue.*

This may serve to humble God's own people; though they have the meekness of the Dove, yet they have

aliquid

aliquid serpentis, something of the evil evil of Serpent in them. Though the curse due to sin is taken away, yet the venome of this Serpent doth in part remain: They have much love of the World, much Unbelief much unmortified Passion. Among Christ's Disciples there was Pride and Emulation. Tho Christians have something of God's Spirit in them, yet they have something which is Serpentine. This Viper of sin will not be shaked off till death. Oh how may this humble the best of God's Saints. The Bishop of *Alexandria* when *Egypt* was converted to the Faith, destroyed all their Idols but one, that so looking upon *that*, they might see their folly, and abhor themselves for their Idolatry. So God suffers not sin to be perfectly abolished in this life, he leaves some corruption in the heart, something of the Serpent, that his people may loath themselves in the dust. What need have Believers to *drink* Christ's

Blood in the Sacrament, which is the best antidote against the poyson of the Soul.

3. See that which may raise in us abhorring thoughts of sin. It is a venemous Fiery Serpent; will any man hug a Serpent? Oh look not on the *fine coat* of the Serpent, but the sting. It stings with the wrath of God. Pursue sin with an holy malice, *Mortifie the deeds of the flesh*, Rom. 8. 13. It is an happy thing when a Christian can say, Though the Serpent be not dead, yet it is dying. Kill this Serpent or it will kill you.

4. If sin be a Fiery Serpent, then be sensible of the malignity and virulency of this Serpent, feel your selves stung. Feel your Hypocrisie and Infidelity. We are ready to think what a fearful thing it was to be bitten with the Fiery Serpents. We have a worse Serpent bites us, and the misery of all is, we are *stung* and are asleep, *Eph.* 4. 19. O that God would by his Spirit

it awaken us that we may not *sleep the sleep of death.*

5. If sin be a Fiery Serpent with so many stings, then let us labour that these deadly stings fastned in our Consciences may be healed. And that brings me to the second Thing.

II. The manner of *Israels* Cure. II.

Vers. 8. *Make thee a Fiery Serpent,* (or Serpent of Brass) *and set it upon a Pole: and it shall come to pass that every one that is bitten, when he looketh upon it shall live: And Moses made a Serpent of Brass, and put it upon a Pole, &c.* In which words there is the *Signum,* and the *Signatum*; the Sign, *the Brazen Serpent,* and the thing signified, *Christ the healer of Souls.* So it is interpreted by the Evangelist. *Joh.* 3. 14. *As Moses lifted up the Serpent in the Wilderness: even so must the Son of man be lifted up, that whosoever believeth in him should not perish,* &c.

Doct. 4. *Morsus Serpentis lethalis, mors domini vitalis.* Austin.

Doct. 4. *The Lord Jesus is the true Brazen Serpent that heals sinners stung with sin* *. For the further illustrating of this I shall show you,

1. The fit Analogies and resemblances between Christ and the Brazen Serpent.

1. The Serpent in the Wilderness resembled Christ in its *materiality*, the Serpent was of Brass, not Marble, or beaten Gold: This being made of Brass did Typifie Christ three ways.

1. Brass is an *inferiour* Metal, and unlikely to produce such a noble effect. What was a Serpent of Brass to heal one that was stung? If some Soveraign Medicine or Antidote had been applyed, if the *balm of Gilead* had been brought, this had been likely to have wrought a Cure, but what is there in a Serpent made of Brass to heal? This was a Type of Christ, it resembled the *meanness* of his Person, he affected not outward pomp and state; he came into the World

World in a mean Condition, *There was no beauty in him that he ſhould be deſired*, Iſa. 53. 2. Who that had looked upon Chriſt with a carnal eye, would ever have thought he ſhould be the *Meſſiah*, the glorious healer of the World?

2. Braſs is a *ſolid firm* Metal; which reſembled Chriſt's Power. *Job* 9. 19. *If I ſpeak of ſtrength, lo he is ſtrong.* Therefore called, *The Mighty God* גבור אל, *Iſa.* 9. 6. Of what invincible fortitude was he, who could bear the wrath of God and the ſins of the World! He muſt needs be puiſſant who could break the Gates of Hell, and triumph over Satan upon the Croſs.

3. Braſs doth ſhine, but not dazzle the eyes. So Chriſt though he doth ſhine in his God-head, yet his Human Nature doth ſo allay the ſplendor of his Glory, that we may look upon him now, and not be over-whelmed with the immenſeneſs and brightneſs of his Majeſty.

2. The Brazen Serpent resembled Christ in its figure and shape. The Serpent though it was made like a Serpent, yet it was no real Serpent. Thus Christ (as the Scripture saith) was *in the likeness of sinful flesh*, Rom. 8. 3. yet he was no sinner. He was *made sin*, but *knew no sin*, 2 Cor. 5. 21. He knew sin in the *weight*, but not in the *act*. He was *ab omni macula alienus*, he was purer then the Sun; he had no more sin than the Brazen Serpent had sting or venome in it *.

Serpens ille quem non erat Bestifer, sed solum speciem ferebat. P. Fagius.

Suscipiendo sine culpa pœnam, & pœnam sanavit & culpam. Aug. Tom. 10.

3. The Serpent in the Wilderness resembled Christ in its *Erection* and *Elevation*. It was lifted up that all *Israel* might see it. It must not only be framed but lifted up *. So Christ must not only be made a Saviour, but he must be lifted up. Now Christ is said to be lifted up four ways.

In extremitate hastis vexillaris ut eminus ab omnibus conspici posset. Ar. Montan. Vatabl. Drusius.

1. Christ

1. Christ was lifted up in the Acclamation of the Angels, *Luk.* 2. 7. *Unto you is born this day, a Saviour, which is Christ the Lord; and suddenly there was with the Angel a multitude of the heavenly host praising God, and saying glory to God in the highest*, &c. The Angels adored Christ, and were the Heraulds to proclaim the joyful news of a Saviour to the World. Thus was Christ lifted up in the Triumphs of Angels.

2. Christ is lifted up in the Preaching of the Gospel *. So he is an Ensign erected for all to look to, *Isa.* 11. 10. It is the Ministers office to lift up Christ in the eyes of the World; to hold him forth in his glory, and proclaim him as the only *Messiah*, and that there is no *Salvation in any other*, Act. 4. 12 *. Ainsworth.

ἐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία.

3. Christ was lifted up upon the Cross: The *Pole* was undoubtedly a Type of the Cross, and the lifting up of the Serpent on the Pole was a

Type of Christ's being lift up upon the Cross. This was a blessed lifting up. Christ's lifting up is our lifting up. *Joh*, 12, 32. *And I if I be lifted up from the earth, will draw all men unto me:* That is, all that belong to the Election, For mercy runs only in the channel of Election. O how happy was it for us, that this spiritual brazen serpent was erected. Christ's being lifted up upon the Cross, is the cause of our being lifted up to Heaven. And in the Sacrament is a solemn Commemoration of Christ's Crucifixion.

4. Christ is lifted up in our hearts, by our contemplating, admiring, loving him. It is not the lifting up of Christ on the Cross will save us, unless he be lifted up in our hearts. When we prize Christ, and set him highest in our thoughts and esteem; this is to lift him up in our souls. There are two chief things a Christian hath to do, to depress self, and exalt Christ,

4. The

4. The brazen ſerpent reſembled Chriſt in the *deſign* of its being lifted up, and that was *intuition*; when *Iſrael* were ſtung, they muſt look upon the Brazen ſerpent; which looking implyed a ſecret hope they had of cure. So Chriſt was therefore lifted up on the Croſs, that he may be looked upon by an eye of Faith. The people of *Iſrael* needed not to have taken down the Serpent from the *Pole*, and touched their ſores with it; they were only to look on it, and they were healed. So we need not go to fetch Chriſt down from Heaven (as the Papiſts do who make him to be corporally in the Bread); no, if we do but look upon him fiducially, we ſhall be cured of our ſting.

Obſerve four Things about the Brazen Serpent. There were four caſes in which the Brazen Serpent would have done the people of *Iſrael* no good, though it were lifted up.

1, In

1. In case the Brazen Serpent had been set up, yet if they had not fixed their eye upon it, it would not have cured them. So though Jesus Christ be lifted up as a Saviour to the world; yet if this Brazen Serpent be not looked upon believingly he will not save, *Joh.* 3. 18. *He that believeth not, is condemned already.* The *Arminians* dream of *Universal Redemption*, Christ dying intentionally for all. The Brazen Serpent was made a Type of Christ; now the Brazen Serpent cured not all persons, only them that looked upon it. So those who either through ignorance, or stubbornness, look not on Christ by Faith have no benefit by him.

2. In case the people of *Israel* had not looked upon this Serpent *Alone*, if they had set up another Brazen Serpent by this, and looked upon both, they had not received a cure. So after God hath set up Christ to be a Saviour, if any shall presume to set up ano-

another Saviour by him (as the Papists who look partly to Christ, and partly to their Merits) they can receive no sanative vertue from him. For us of the Protestant perswasion, to look upon our duties equally with Christ, our prayers and tears, as expecting they should merit salvation, this is to make two Brazen Serpents, to set up two Christs, and then we cannot be cured. We are to use duties, but to look beyond them to Christ. They are good duties, but bad Christ's. If we trust to our duties for salvation, they will be Fiery Serpents to sting us, not Brazen Serpents to heal us.

3. In case the Brazen Serpent was set up upon a Pole, if *Israel* had looked only upon their sting, and not upon the Serpent, they had not been cured. So if we look only upon our Sins, and through despair look not up to Christ, we have no healing from him.

him. To keep avvay from Christ because of our sins, is a disparagement to Christ, as if there were more malignity and poyson in sin then vertue in this Brazen Serpent. Indeed vve must look with one eye upon sin, but vvith another eye upon Christ. Look on sin vvith a penitent eye, and on Christ vvith a believing eye *. Weep for sin that slevv Christ, but hope in the *Lamb slain.*

σὺ οἶδας τὸ τρῶμα, γίνωσκε ἰατρόιον. Chrysostom.

4. In case *Israel* had looked upon the Brazen Serpent, yet if it had been vvith an eye of scorn or contempt, as despising that remedy God had provided, they had not been cured; Jesus Christ is lifted up, but if he be looked upon as the *Jews* looked upon him vvhen he hung on the Cross, vvith an eye not of reverence but disdain, he vvill not cure. The blasphemous *Socinians* look upon Christ only as a meer man, and his blood not satis-

satisfactory or meritorious, these cannot be received by him*. *Isa.* 53. 3. *He is despised of Men.* To these he is not a Brazen Serpent, but a *consuming fire.*

* Qui non erubescit crucifixum salvus fit. August.

5. The Brazen Serpent resembled Christ in the *issue* and *result* of it. He who looked on the Serpent had an infallible cure. So he that can but look wishly on Christ by Faith is certainly saved. *Joh.* 3. 14. *Whosoever believeth on him shall not perish.* Our misery at first came in *by the eye*, looking upon the apple undid us; but looking on Christ aright saves us.

2. I shall show the Transcendencies of Christ the Spiritual Brazen Serpent above that in the Wilderness.

1. The Brazen Serpent was inanimate, it could repair life, not infuse life; But Jesus Christ *gives life* to the World*, *Joh.* 6. 33. Yea, a never-dying life, *Joh.* 3. 15. *Eternal life.* Life is sweet, but this word *Eternal*, makes it sweeter.

* Ζωὴν δίδωσι.

2. The

2. The Brazen Serpent could cure only a sting in the body. The Lord Jesus heals a more deadly sting in our souls.* *Psal.* 103. 3. So deep were these wounds that they could not be healed but by deeper wounds made in Christ's *side*. He was fain to die to cure us.

τῇ πολλῷ χρῆσι μωτέρων ῥαδίως ἐποίησε τὴν θεραπείαν.

3. The Brazen Serpent could cure only those who were within sight of it, such as were afar off and in remote parts of the Wilderness, had not their sting removed; But Jesus Christ cures none but them who are afar off, *Jer.* 2. 5. *They are gone far from me.* The East is not so far from the West, as the sinner is from God; but herein appears the vertue of our Spiritual Brazen Serpent, he heals none but them who are afar off. Such as are not only aliens but rebells, that live in the Devil's Territories, Christ works a cure upon them, *and turns them from the power of satan*, Act. 26. 18.

4. The

4. The Brazen Serpent cured them that looked on it; but if they had wanted the organ of sight, there had been no cure for them. What would a poor blind *Israelite* have done? but Christ our Brazen Serpent not only cures us when we look upon him, but if we want our sight, he enables us to look upon him. Christ not only saves us when we believe, but he gives us power to believe, *Ephes.* 2. 8. Christ anoints us with the eye-salve of his Spirit that we may look up, and looking up we are cured.

Use. 1. Information,

1 *Branch.* In this Mystery of the Brazen Serpent, see by what improbable means God doth sometimes effect great things. What was a Brazen Serpent? What likelihood that this should heal one that was stung? it was a meer Image, a shape, and this not applyed to the wound, but only beheld and looked upon, yet this wrought a cure. *Reason* would with

Sarah

Satah have laughed at this. A bitter Tree cast into the vvaters did dulcifie and make them sweet to drink of *. Clay and spittle cured the blind man; vve vvould rather think it should put out ones eyes that did see. What is there in the Rainbovv to prevent a deluge? What is Bread and Wine in the Sacrament, that these Elements should be consecrated to such an high mystery as to be a symbol of Christ's Body and Blood? What more strange then that a dead man should quicken the vvorld? but God loves to amuse and non-plus human vvisdom, and bring great things to pass by vveak contemptible means, 1 *Cor.* 1. 27, 28. This the Lord doth.

Sal Elisæi sanavit terram sterilem, licèt sal natura sua sterilitatem inducat. Drusius.

Quid magis rationi obstat quàm mortalem hominem vivificare mundum, in illius cruce & ignominia, humani generis gloriam absconditam esse. P. Fagius.

1. That his Glory may shine forth the more. The less appears in outvvard means the more of God is seen. The less beauty and splendor is in the Load-

Load-ſtone, the more the virtues of it are admired. And the leſs outward Pomp is in the inſtrument, the more Gods wiſdom & energy is manifeſted.

3. God would have the World ſee what power is in his Inſtitution. God appointed the Brazen Serpent *, therefore a word of Bleſſing went along with it to heal, * *Pſal.* 107. 20. *He ſent forth his word and healed them.* In the bleſſed Sacrament we are to look above the Elements; a word of Bleſſing goes along with God's Inſtitution to make this Ordinance effectual for the ſealing up of Chriſt and all his benefits to us.

Fac tibi Preſterem.

Non in Serpente ſed in domini imperio vis poſita.

2. *Bran.* In this Myſtery of the Brazen Serpent, ſee what infinite need we ſtand in of Chriſt. What would a ſtung *Iſraelite* have done without a Brazen Serpent? if Balm be needful for one that is wounded, if an antidote be needful for one that is poyſoned, then Chriſt the Brazen ſerpent is needful for a ſoul ſtung with ſin.

Yea, and what need have we to look *often* upon Christ in the frequent Celebration of the Lords Supper, where Christ in a special manner is lifted up; though we have looked upon this Brazen serpent formerly, yet still we have need to look upon him, we are not perfectly healed. Indeed *Israel* if they had looked but *once* on the Brazen Serpent, they were perfectly cured; but though we have looked several times on Christ in the Sacrament, and can say by experience, We have fetched vertue from him, yet we are not perfectly cured. Though the guilt of sin be taken away, yet not the presence and inbeing. Our bloody issue is not quite dried up; our wounds bleed afresh, our sins break out again. I appeal to the best hearts alive, how often have they been stung with sin and tentation since they looked last on Christ lifted up in the Sacrament. O what need then to come often to this Ordinance.

Herein the Sacrament of the Lord's Supper differeth from the Sacrament of Baptism which is to be administred but *once*, this *often*, 1 *Cor.* 11. 26*. *toties*

If we consider how strong our corruptions are, how weak our Graces, how numerous our wants, it may make us come often to the Lords-Table, where we may have an healing sight of Christ. He that wants Gold goes often to the *Indies*. Our Spiritual indigence may renew our addresses to the Lords-Supper for strength and comfort.

3. *Bran.* See in this Mystery the Cabinet of Free-grace opened, and God's love sparkling forth! Three ways.

1. That God hath provided Christ this Brazen Serpent as a remedy for stung lapsed sinners. Oh infinite goodness of God, that when we had degenerated from him by Apostacy, the Lord should take pity of us, and instead of brandishing his flaming

ſvvord, ſhould erect a Brazen ſerpent, and make Chriſt knovvn to us in his
Mal. 4. 2. healing vertues *. When the Angels ſinned there vvas no Brazen ſerpent for them, God did not ſend them to the Hoſpital to be healed, but to the Jail to be puniſhed. They are *reſerved in everlaſting Chains*, Jude 6. O rich Free-grace that hath indulged us vvith a remedy, and found out a vvay of cure for all our deſperate maladies!

2. See Gods Free-grace, that ſome ſhould be healed of their ſting and not others. There are but a fevv healed. There is a time vvhen ſinners vvill not be healed, *Jer.* 51. 9. *We would have healed Babylon, but ſhe is not healed*; and there is a time vvhen ſinners cannot be healed, *Nah.* 3. 19. *There is no healing of thy bruiſe*. Novv Chriſtian, vvhen moſt die of their vvound, that the Brazen ſerpent ſhould be ſent to thee to cure thee!

Oh

Oh ſtupendious Grace*! that God ſhould lay his *left hand* upon many of the rich and noble, and lay his *right hand* upon thee; that Heaven ſhould fall to thy lot; that thou ſhouldſt be one of thoſe few that are ſaved*; cry out in admiration, Lord how is it that thou ſhouldſt ſhow thy ſelf *to me and not unto the world**. Joh. 14. 22.

ἐγένετο εὐδοκία, &c. *Favorem indicat ac benevolentiam numinis, non tributam noſtris meritis, ſed ab ipſius gratuita bonitate profectam.* Eraſm.

3. See God's Free-grace that he cures us upon ſuch cheap terms. When we were wounded ſo deadly, God did not put us to charges, we were not to bring money to purchaſe our Cure; not *rivers of Oyl*, or drops of blood, no, only look upon the Brazen Serpent, and the Cure is effected. *Iſa.* 55 1. *Come without money, and without price.* We are not to pay for our Cure. Spiritual Bleſſings are too dear for our purſe to reach; Chriſt made a purchaſe for us in his Blood; all he requires is to receive it and be thankful.

4 *Bran.* 4. See how justly all wicked men perish. God hath provided a *brazen Serpent*, a glorious Saviour, that whoever believes in his blood may obtain mercy. God *beseecheth*, yea *chargeth* men to believe, if therefore through folly they neglect Christ, or obstinacy refuse him, how righteous will God be in pronouncing that last and fatal sentence upon them. They who perish under the Gospel must needs be double damned; Hell's furnace will be heated seven times hoter for them, because they *put away Salvation from them*, *Act.* 13. 46. Pagans perish in the *want* of a Brazen serpent, and Christians in the *Contempt* *. Jesus Christ saith, Come unto me all ye sinners who are stung with guilt, I will heal you. I conflicted with my Fathers wrath, I was wounded, and out of these bleeding wounds comes forth a soveraign medicine to cure you. But desperate sinners love their *disease* better then their *remedy*. They had

1 Joh. 3. 13.

σιδῶνι ἀνεκτότερον ἔσται ἢ ὑμῖν. Mat. 11. 22.

Quia ultra naturæ legem, etiam Scripta lex vobis data est. Brugens.

had rather die then look up to Christ for life, *Psal.* 81. 11. *Israel would none of me.* Oh strange *delirium*, the old Serpent after he hath stung men hath bewitched them, that they mind not a Cure. Who will pity such as willfully cast away themselves? how will mercy slight their tears at last, and God's justice triumph in their deserved ruin.

Use 2. Let us look in a right manner upon this Mystical Brazen Serpent, Heb. 12.2. *Looking unto Jesus.* The *Greek* word, ἀφορῶντες, signifies the stedfast fixing of the eye upon some lovely beautiful object. Faith will be of more use to us than any other grace, As an eye (though a dim one) was of more use to a stung *Israelite* than any other member. Faith *discerns the Lords body.* To encourage Faith; Consider, *Use* 2. *Exhortation* *Bran.* 1.

1. Christ was lifted up upon the Cross purposely to cure us. Christ had no other end in dying but to heal, his

blood is a soveraign balm for a sin-sick soul. Such as feel the burden of their sins, need not question Christ's willingness to save them, when the very design of his death was to cure, *Psal.* 147. 3. *He healeth the broken in heart.* Serpents (as Naturalists affirm) have a φιλοστοργία or great love to their young, and will hazard their lives for them*. So full of love was Christ our Mystical Brazen serpent, as to die for us, *by whose stripes we are healed*, Isa. 53. 5.

Casin. lib. 9.

2. Such as do not look up to Christ's merits do necessitate themselves to damnation, *Mar.* 16. 16. *He that believeth not shall be damned**. Had not *Israel* lift up their eyes to the Brazen serpent they had died for it. If thou dost not look up as *David* did, *Psal.* 25. 15. *Mine eyes are ever towards the Lord*, then thou must look up as *Dives* did, *Luk.* 16. 23.

Κατακριθήσεται, *Non solum ut cæteri, hominum peribit, qui Dei* φιλανθρωπίαν, *non cognoverint, verum etiam ut peccata sua hac in vita auxerit, vel eo ingratitudinis crimine quod oblatum sibi Evangelium repulerit, ita in altera gravioribus tam corporis quam animi addicetur suppliciis.* Bru.

16. 23. *In hell he lift up his eyes.* Oh therefore let us fix our eye upon the Brazen serpent, *looking unto Jesus.* Let us look up to the sacrifice of Christ's blood, and to the cloud of incense which he sends up by his glorious Intercession.

Object. 1. But I fear I have no Faith alive in my Soul, whereby I should look up. Though *Israel* were stung yet they were alive; but how dead do I find my heart?

Answ. We must distinguish between a Christian that is *liveless*, and that is without life. A sick man is liveless, and hath no mind to stir, yet he is not without life: So Christian thou maist be *liveless*, and thy grace dormant; yet the seed of Faith may be alive in thy heart. Did not *David* find his heart dull and listless? though he was not dead in *sin*, yet he was dead in *duty*; why else did he pray, *Quicken thou me*, Psal. 119. 25. But that deadness which is in a Believer, he is sen-

ſenſible of, which argues life; he mourns for it, and never leaves till he hath in the uſe of means recovered that agility and livelineſs of ſoul as once he had.

Object. 2. But if my Faith be alive, it is ſo weak, that I fear I ſhall receive no benefit from the Brazen ſerpent?

Anſw. If it be a true Faith though weak, it will fetch vertue from Chriſt. Suppoſe an *Iſraelite* had had but *one* eye, and that eye had been *ſore*, yet looking on the Brazen ſerpent, he had been preſently cured. Blear eyed *Leah* might have been cured; though thy Faith be weak it will juſtifie. Say as *Cruciger*, on his death bed, *Lord, I believe but with a weak Faith, yet I believe* *.

* *Credo domine languida fide, ſed tamen fide.*

Object. 3. But my ſins are of that magnitude that I am diſcouraged from looking up to Chriſt?

Anſw.

Answ. Captivate fear, and advance Faith *. Suppose an *Israelite* had been more stung and bitten than others, yet by looking on the Brazen serpent he might have been healed as well as they that had but the least sting. Christ's blood believed in, cures the greatest stings. What cannot the blood of God do? it cured *Manasses* three deadly stings, *bloodshed*, *Idolatry*, *Sorcery*, 2 Chron. 32. 2, 3. The Brazen serpent can cure the Crimson sinner, *Isa.* 1. 18, I speak not this that any should presume, but that no broken-hearted sinner should despair.

Mark 5. 36.

2. *Bran.* Let us acknowledg God's wonderful mercy in bestowing the Brazen serpent upon us. O bless God cordially for Christ *, who was lift up upon the Cross, and is held forth in the Sacrament, for our consolation and salvation. How joyful was an *Israelite* that lay burning with his sting, when he saw the Brazen serpent

ἡ ψυχὴ κιθάρα, παρεκτένου οὖν ἵνα ἐν χόρῳ αἰνῇς τὸν θεόν, Chrys.

ſerpent erected. We have infinitely more cauſe to be joyful for Chriſt, whoſe blood delivers us *from wrath to come*, 1 Theſ. 1 10. What had become of us if Chriſt not pityed us and come into the world. Had not Chriſt been lifted up, we had been thrown down to hell for ever.

Let us then bow the knee in all reverence, and with the *leper* that was healed, *return to give glory to God*, *Luk.* 17.15.

Uſe 3. *Comf.* Let this chear up the hearts of all true Believers. You that now look upon Chriſt lift up upon the Pole, ſhall ſhortly ſee him lift up vpon the Throne. You that have ſeen Chriſt in his Crucifixion ſhall ſhortly ſee him in his Coronation. In ſhort, you that now behold Chriſt lifted up for you, ſhall ſhortly be lifted up to him. And there you ſhall behold the wonders of his love, the riches of his glory, and ſhall be for ever ſolacing your ſelves in the light of his bleſſed countenance. *The*

The Spiritual Vine.

John 15. 1.

I am the True Vine.

THe Name of Christ is most fragrant, and because of the *savour of his good Oyntments, therefore the Virgins love him**. Jesus Christ is the beauty of Heaven, and the joy of the heart*. In him *all fulness dwells*, Colos. 1.19. In this flower is all sweetness. If the Gospel be the field, Christ is the treasure hid in it. The knowledg of Christ is so precious and delectable, that though St. *Paul* knew him before, yet he desires to know more of him*, he would have more light from this Sun, *Phil.* 3. 10. *That I may know him*, as he who hath found

Cant. 1. 3.

Rev. 21. 23.

O Thesaurus omnibus opulentior notitia Christi Aug.

found a gold *Mine*, desires to dig out still more Gold. Jesus Christ in Scripture is set out by several Metaphors.

1. He is compared to the *Rose of Sharon*, Cant. 2. 1. the Rose is the Queen of Flowers. So sweet is this Rose of the Heavenly Paradise, that
Eph. 1. 6. it makes us a *sweet savour* to God.

2. Christ is compared to a *Pearl of Price*, Mat. 13. 46. other Pearls add no real worth to them that wear them; but Christ this illustrious Pearl doth; he makes us worthy through his worthiness; *Ezek.* 16. 14.

But among all the Metaphors and Allegories in Scripture, none doth more lively decipher, and set out Christ, than the *Vine*. He calls himself here, *the True Vine*. The Vine (saith *Pliny*) is to be ranked the highest among all the Plants that grow.

Doct. 1. *That Jesus Christ is a Spiritual Vine.* The Analogies are these.

3. The

1. The Vine is of it ſelf weak, and muſt be ſupported and born up: So the humane Nature of Chriſt, was of it ſelf weak, and was fain to be ſupported and underpropped with the Divine Nature.

2. The Vine grows in the Garden, not in the Foreſt: So Chriſt this bleſſed Vine, grows in the Garden of the Church. He is not known among the Heathen, they being Foreſt ground are not the better for this Vine. To *Iſrael* pertains the Glory, for unto them were committed λόγια τῦ θεῦ, *the Oracles of God*, Rom. 3. 2.

3. The Vine communicates to the Branches. Believers are called *Branches of the Vine*, ver. 5. Chriſt ſhoots up his ſap of Grace into theſe *. *Joh.* 1. 16. *Of his fulneſs have we all received.*

* *Vitis lignum licet aſperum & debile e radice ſua per ſtipitem aut truncum nobilem illum inſtillat palmitibus ſuccum, quo imbuti poſſint uvas proferre: ita Jeſus vili licet forma meriti incarnationis mortiſq; ſuæ inſtillat animis electorum ſuccum divinæ gratiæ quæ poſſint edere inſignia virtutum opera, &c.* Brugent.

Then

Then, let not the branches grow proud; all comes from the root of the Vine. The Saints gifts and graces are derived from Christ. Therefore he calls the Spouses Graces his Graces, *Cant.* 5. 1. *I have gathered my myrrh*; not *thy myrrh*. The Branch hath nothing but what it receives from the Root *.

* *Ita sunt palmites in vite ut viti nihil conferant sed inde accipiunt unde florent.* Aug.

4. The Vine hath rare delicious fruit growing on it, it bears sweet clusters; the promises are the clusters of Grapes growing on Christ the True Vine *. The Promises are said to be ἐν αὐτῷ, *in him*, 1 Cor. 1. 20. the Promises are made in Christ, and grow upon him as fruit on the Tree.

* *Habent ubera vere vino meliora.* Bern.

5. There are many things about the Vine useful besides the fruit. The Leaves that grow on it (saith *Pliny*) have a Physical vertue to allay heats and inflamations; the Gumm that distills from it is good against Leprosie.

So

So it is with this Spiritual Vine, the Lord Jesus; he is exceeding useful, and full of vertue. There is vertue in his Passion, Resurrection, Intercession; he pleads for us as the Advocate for the Client; He perfumes our holy things with his Incense. Christ's Prayer is the cause why our Prayers are accepted. Such various exeellency is in this Vine.

1. See the different Vertues in Christ to the Godly and the Wicked: To the Godly, He is a Vine full of Comfort; to the Wicked, He is not a Vine, but a *Rock of offence*. The Godly feed on Him, the Wicked stumble at him; the Wicked are offended at the meanness of Christ's Person, the Spirituality of his Doctrine, the Strictness of his Laws; but to the Godly he is a Vine yielding most fragrant delicious fruit *.

Use 1. *Inform.* 1 *Bran.*

Una causa varios habet effectus.

2. *Bran.* See the misery of men living and dying in sin, they are not implanted into Christ; therefore do

not at all partake of his precious fulneſs. The Vine communicates influence only to its own Branches. The wild Olive hath no fruit from the Vine. Such as abide in the old ſtock of nature, Branches of the wild Olive have no benefit from Chriſt. It is cold comfort to the Reprobate part of the world that there is a Vine growing which bears the fruit of Salvation, as long as they remain ſtrangers to Chriſt, and hate to be united to him. Fire will come out of this *Vine* to devour them.

2. *Bran.* See the Goodneſs of God! When we had forfeited the fruit of Paradiſe, he hath given us a better tree then any grew there; he hath enriched us with a pleaſant Vine. When Chriſt ſuffered, now was this bleſſed Vine nailed to the Croſs, now it was cut and did bleed *, and Salvation comes to us in the blood of this Vine. The gleaning Grapes here, are better then the World's Vintage.

* *Jam fruit vitis amputata.* Bern.

This

This Spiritual Vine,

1. *Chears the heart* *. Psal. 104. 15.

Curam metumq; juvat dulci lyæo solvere. Horat.

Are we sad in the sense of sin, and think our selves unworthy to come to the Lords-Table, this wine of Christ's blood is a Cordial *; It is both the *Price*, and *Seal* of our Pardon.

ὥσπερ οἶνος πρὸς νόμενος, τὴν καρδίαν εἰς εὐφροσύνην, οὕτω καὶ ὁ πνευματικὸς οἶνος εἰς χαρὰν, τὴν ψυχὴν μεταβάλλει.

2. It *strengthens:* the Vine hath a strengthning vertue. So when our Graces are spiritually consumptive, by tasting the fruit of this Vine, we *renew our strength*; in the Holy Celebration of the Lord's-Supper fresh influence is communicated to us. This Spiritual Vine did invigorate the Saints and Martyrs of old, and infuse a spirit of Magnanimity into them. That I may raise the Saints esteem of

Christ, and that they may come to the Sacred Supper with more eagerness to drink his Blood; I shall show wherein this True Vine surpasseth in glory all other Vine-Trees.

1. In the Vine there is something unuseful. Though the fruit of the Vine be sweet, yet the wood of the Vine is unuseful; it is good for nothing. *Ezek.* 15. 3. *Shall the wood be taken thereof to do any work? or will men take a Pin of it to hang any Vessel upon?* But it is not so with Christ; there is nothing in this Vine but what is useful. We have need of Christ's Humane Nature to suffer, of his Divine to satisfie; we have need of his Offices, Influences, Priviledges, there is nothing in Christ we can be without.

2. There are variety of Vine-Trees. But there is but one *True Vine* that brings Redemption to Mankind. The *Papists* would fetch comfort from more besides Christ; From the

the Angels and the *Virgin Mary*. The Angels themselves are beholding to this Vine the Lord Jesus, they are by Christ confirmed in their obedience that they cannot fall*; And as for the Virgin *Mary*, it is not her milk that saves but Christ's blood. The Virgin *Mary* though she was *Christ's Mother*, yet she calls Christ *her Saviour*, Luk. 1.47. The Virgin *Mary* is saved, not by bearing the Vine, but by being ingrafted into the Vine. Austin.

3. The Vine bears but one sort of fruit; 'tis all but Grape: But the Lord Jesus bears several sorts of fruit.

1. This Vine bears the the fruit of Justification, *Rom.* 5. 9. *Being justified through his blood*: In Justification there is remission of sin, and imputation of righteousness. A Believer triumphs more in the Righteousness of Christ imputed, than if he had *Adams* righteousness in innocency; nay then if he had the Angels righteousness: for now he hath the Righteousness of *God*,

2 *Cor.* 5. 21. Without this, a ſinner is put into a continual Ague of Conſcience; but by virtue of Juſtification, he arrives at an holy Serenity, *Rom.* 5. 1. *Being juſtified by faith, we have peace with God.*

2. This Vine bears the fruit of Sanctification, 1 *Cor.* 1. 30. *He is made to us Sanctification.* A man may have pleaſant fruit growing in his Orchard, and others be never the better for it: but holineſs in Chriſt is diffuſive; this fruit is for all the Elect, they are made holy with Chriſt's Holineſs.

3. This Spiritual Vine bears the fruit of Conſolation; *Cant.* 2. 3. *His fruit was ſweet to my taſt.* This is a *bunch of Grapes by the way*; when a Believer hath taſted ſome of this fruit from Chriſt, he hath had ſuch Tranſfigurations of ſoul, and been filled with ſuch raviſhing delight, that he could be ready to ſay as *Paul, Whether in the body I cannot tell.* He hath been put in Heaven before his time.

4. A

4. A Branch may be cut off and ſeparated from the Vine. But no Branch ſhall be ever ſeparated from Chriſt this Heavenly Vine. The *Arminians* tell us, A juſtified perſon may fall away finally. Is not Chriſt a perfect Vine? He is not perfect, if a living Branch may be pluck'd off from him. Hath not Chriſt ſaid of his Elect, *They ſhall never periſh, neither ſhall any man pluck them out of his hand*, Joh. 10 28. If any Branch be pluck'd away from Chriſt, it is either becauſe Chriſt is not able to keep it, or becauſe he is willing to loſe it. He is able ſurely to keep it, for he is ſtrengthen'd with the God-head: and he is not willing to looſe it, for why then would he have ſhed his blood for it? So that no Branch ſhall be ever ſeparated from the Cœleſtial Vine. You may ſooner pluck a Star out of the Sky, than a true Believer from Chriſt. Indeed Hypocrites who

Imbellis ſunt aves (electorum emblemata) ſed non tanta erit ab extrâ violentia, quanta eas rapere queat e manibus Chriſti. Brugenſ.

look like Branches, fall off, but they were never really in the Vine. They were in Christ by Profession, not by Union. They were tyed on to the Vine, but not ingrafted. An Elect Branch can no more perish than the Root.

5. The Wine that comes from the true Vine is better than any other, 1. Wine from the Grape delights the Palat, and revives the Animal spirits; but Christ's blood chears the Conscience. 2. One may take too great a quantity of Wine, and then it *bites as an Addar* *. But it is otherwise with the Wine which Christ gives, we cannot have too much of it; as a man cannot have too much health. Christ's blood is Pardoning and Pacifying; and the more we drink of it, the better; the deeper the sweeter *; the death of the Soul is not by drinking too much of Christ's blood, but by refusing to drink. 3. Wine will chear

ὁ ἄμετρος οἰνοποσία, καὶ τῷ σώματι καὶ τῇ ψυχῇ τίκτει νοσήματα. Chrysost.

Cant. 5. 1.

chear a man when he is living, not when he is dead. Wine in a dead mans mouth loseth its vertue; but Christ's blood hath such a flavour in it; it doth so sparkle, and is so full of spirits, that it will fetch life in them that are dead. If they are *dead in sin*, the blood of Christ makes them revive. *Joh.* 6. 54. *He that drinks my blood, hath eternal life.* 4. The Wine that comes from the Grape doth but chear mans heart, but that Wine which is distilled from Christ the Heavenly Vine chears God's heart. The Lord did smell a sweet savour in the Wine of Christ's Blood; and was so infinitely pleased and delighted with it, that for this he spared all Mankind.

Use 2. Labour to be real Branches of this Spiritual Vine. What was the old World the better to hear of an Ark, unless they got into the Ark: So what are we the better to hear of a Vine unless we are in this Vine.

Use 2. *Exhor.* 1 *Branc*

Quest.

Quest. How shall we know that we are in this Vine?

Answ. 1. By being *ingrafted* into the Vine. Faith is *Vinculum unionis*, the *ingrafting grace*. And herein Faith hath a peculiar excellency above other Graces. Other Graces make us *like* Christ, but Faith makes us *one* with Christ *. Other Graces make us lively Pictures of Christ, but Faith makes us living Branches of Christ. By Love and Humility we imitate Christ; but by Faith we are implanted into him, as the graft or siens is in-oculated into the Tree. Let us therefore examine whether we have this *ingrafting* Grace. Faith admires Christ's beauty, confides in his Merits *; submits to his Laws; Faith gives up its will, its love, its life to Christ. Faith hath two hands, with one it takes Christ for its Sin-offering, with the other it gives up it self to Christ as a Burnt-offering.

ἡ πίστις ἰδιοποιεῖται τὸν θεόν. Chrys.

Sibi isti fidere, non est fidei sed Perfidiæ.

2. We may know we are in the Vine by *receiving influence* from the Vine.

Vine. 1. A *vital* influence, *Joh.*5.21. *The Son quickneth whom he will.* And this life from Christ is evidenced by *sensation*; we are sensible of the first ebullitions and risings of corruption, *Rom.* 7.23. and of the least ebbings of grace, *Hebrew.* 5. 14. *Who have their senses exercis'd, to discern both good and evil.* 2. A *Sanctifying* influence: The root of this Vine being holy, makes all the Branches holy. Hath Christ diffused some of his *Divine Unction* into us? are our hearts consecrated? do we set our selves against every evil? as there is a conflict in the stomack between the spirits of Wine and Poison. Do we forsake sin not only out of *Policy* but *Antipathy?* Are we by the power of Grace transformed and *made Partakers of the Divine Nature?* Are we meek, humble, zealous? Is the flame of our heart Spiritual, doth our pulse still beat after God? Is our aime sincere? Do we not only advance but

but design God's Glory? behold here a sanctifying vertue derived from Christ into us, and we need not doubt but we are Branches of the true Vine, and shall grow and flourish in him to eternity.

2. *Bran.* You that are Believers stand and wonder that when you were by nature the Vine of *Sodom*; *Deut.* 32. 32; a *Vine in your blood*, *Ezek.* 19, 10; a wild Vine, which not only *cumbred* the Ground, but *poysond* it, That God should take such degenerate Branches and plant you into Christ, and make you partake of the spiritual juice and fat of this Vine, ἄ βάθος, O the unfathomable depth of *Gods* love! you who are the Branches of this Vine, let me beseech you love the Vine that bears you; kiss and embrace Christ. Let your Souls sound forth Hallelujahs to the whole Trinity. Admire God the Father in sending a Vine from Heaven: Admire God the Son who was a bleeding Vine for you.

you. Admire God the Holy Ghost who hath by his mighty Power implanted you into this Vine. Turn all your ſullen diſcontents into triumphant ſongs. You are now made living Branches who were once dead, holy Branches, who were once *uncleans*, you now bear Grapes, who did once bring forth Thiſtles. Oh *make melody in your hearts to the Lord.* Admire and celebrate Freegrace; It is well that there is an Eternity a coming, and that will be little enough to praiſe God.

Uſe. 3. Here is a breaſt of Conſolation to all who are implanted into Chriſt this Spiritual Vine: Let the Times be what they will, you have never ſo much cauſe to be ſad as you have to rejoyce, 2 *Cor.* 6. 10. *As ſorrowful, yet always rejoycing* *. Harken to me thou Branch of Chriſt; what though thou haſt little in the world? ſeeing thou partakeſt of the bleſſing of the Vine, even *of all the fulneſs of God*, Eph. 3. 19. What though thou

* ὡς λυπούμενοι.

art

art reproached? * It is honour enough that thou art in Christ; This Vine being a *Plant of Renown*, casts a glory upon all the Branches *. What though thou art told by the Tempter that Christ doth not love thee? Thou maist reply, Am I ingrafted into Christ? is the holy sap of his Grace infused into me? and doth he not love me? What though thou art persecuted; be of good chear thou hast a life hid in the Vine, *Col.* 3. 3. *Your life is hid with Christ.* Fear not: if thou canst not live without molestation in a Wilderness, thou shalt grow in Paradise. When *Basil* was threatned with banishment, he comforted himself with this, *Either I shall be under Heaven, or in Heaven* *. Oh how may all the Branches of the true Vine flourish with joy! Let death come, they may triumph: death shall destroy Sin, and perfect Grace.

Opprobria assula Crucis.

Isa. 28. 5.

Aut sub Cœlo aut in Cœlo.

In particular, there is comfort to all the real Branches of Christ, in these four Cases. 1. It

1. It is comfort under fear of Spiritual barrenneſs; I am afraid, ſaith the Saint, I ſhall grow dead at laſt, and be like that barren Figtree in the Goſpel which was curſed. But for thy comfort know, that the Branches of this Spiritual Vine never ceaſe yielding fruit. Indeed ordinary Vine-Trees though they are for a time fruitful, yet when they grow old, they grow barren; but the Branches of the true Vine are never ſo old as to be paſt bearing, *Pſal.* 92. 14. *They ſhall ſtill bring forth fruit in old age.* Believers the longer they live, the more full they are of Faith*; the more perfumed with Love. The Church of *Thyatira*, the older ſhe grew the better ſhe grew. Her laſt works were *more than her firſt*, Rev. 2. 19. What a deal of fruit did *Paul* bring forth not long before his death! This light ſhined brighter before his ſetting, 1 *Cor.* 15. 10. *I laboured more abundantly than they all.* So long as there

1 Theſ. 1. 3.

is

is a fulness in Christ, Believers shall not want. This Holy Vine being replenished with sap, the Branches cannot choose but be fertil, *Joh.* 14. 19. *Because I live, ye shall live also.* Because the Root lives, therefore the Branches shall flourish with fruit.

2. It is comfort in case of wrongs and injuries, especially when endured for Christ's sake. The Lord Jesus is sensible, and will one day vindicate his people. The Vine is sensible of all the injury done to the Branches, *Exod.* 3. 7. *I have seen, I have seen the afflictions of my people.* Not only have I seen them with an eye of *inspection*, but *affection*. Christ bleeds in the Saints wounds. He who knows their Sufferings feelingly, will avenge them speedily.

3. It is comfort under fear of falling away, I am afraid, saith a Christian, I shall tyre before I get to Heaven. Either I shall be blown down by Satan's Temptation, or faint under sufferings,

ſufferings, Oh remember thou art a Branch in Chriſt, and thou canſt not be broken off; thou haſt Omnipotency to ſupport thee. *Adam* when he grew upon his own root of innocency withered, but thou groweſt upon Chriſt's root, therefore thy Grace ſhall flouriſh into Perſeverance. Though thou wert but as a bough that hangs half on the Tree, thou ſhouldſt never drop off, becauſe Chriſt holds thee: It is not thy holding Chriſt, but Chriſt's holding thee preſerves thee; He repells the force of Temptation, over-pours the tellicks of corruption, encreaſeth the ſpark of Grace; 1 *Pet.* 1. 5. *Kept by the power of God.* The *Greek* word is, φρουρουμένους. *Kept as in a Garriſon.*

4. It is comfort in caſe of the World's hatred. *Hieromi* bleſſed God that he was counted worthy to be one whom the World hated. What though thou art maligned and hated?

God loves all the Branches of the True Vine; nay, he loveth them as he loves the Root, *Joh.* 17. 23. *That the World may know, that thou hast loved Them as thou hast loved Me.* It is the same love for *kind*, though not *degree*. 1. God the Father loved Christ *ab æterno*, from eternity, *Joh.* 17. 34. *Thou lovedst me before the Foundation of the World.* And so he loves Believers, *Eyhes* 1. 4. *He hath chosen us in him, before the foundation of the world.* Our love to God began but late *. We may remember the time when we had no love in our hearts sparkling towards the Deity; but God's love to us bears date from Eternity. 2. God's love to Christ is a love of immutability; and so it is to Believers. The Sun of electing love having risen upon them never sets. Death may take away their life, but not God's love; *Isa.* 54. 10. *The Hills shall be removed, but my kind-*

* *Serò nimis te amavi domine.* Aug.

kindneſs ſhall not depart from thee. The Lord may change his love into a frown, but he will never change his love into hatred. God can no more hate a Believer then he can Chriſt; for a Believer is part of Chriſt, he is Chriſt-myſtical. What a comfort is this, God loves the Branches as he loves the root, and the fruit of God's love to the Elect-branches appears in two things.

1. In *pruning* of them. He prunes them by *affliction.* We are apt to think, when God afflicts us he doth not love us, an Husbandman loves his Vine never a whit the leſs, becauſe he prunes it. Affliction is God's Pruning-Hook, he prunes us to make us bring forth *the peaceable fruits of Righteouſneſs*, Hebr. 12. 11. God had rather have the Branches bleed, then be barren. *Joh.* 15. 2. *Every branch in me that*

beareth fruit, he purgeth it that it may bring forth more fruit. All this is Love. It is God's love that he will rather lopp and prune the Branches, then let them grow wild.

2. In *Transplanting* them into Heaven. The Branches of Christ will thrive best when they are transplanted; and good reason, because then they will grow in a better soil. Christ desires to have all his Branches which are scattered up and down in the World to be with him. *St. Joh.* 17. 24. *Father I will that those which thou hast given me be with me*.* The Elect will never be happy till they are transplanted. Then they will grow quietly. In Heaven there will be no Bramble to tear the Vine-Branches, none of the *Red Dragon's* Race. Then all the Branches will be sweetly united in love. Then they shall grow in the Sunshine.

Ejusdem mecum gloriæ consortes. Prugens.

ſhine. God's Countenance will be ever ſhining upon them. In this life they partake of Chriſt's Grace, and hereafter they ſhall partake of his Glory.

FINIS.

ERRATA.

Pag. 2. marg. for *re* read *rei*. p. 9. marg. for *myeris* r. *myſteriis*. p. 21. marg. r. διεφθαρμένους. p. 111. marg. r. *mortis*.

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Dedit nobis Christus carnem suam in cibum, sanguinem in potum, animam in pretium, aquam lateris in lavacrum. Bernard.

1 Cor. 10. 21. *Ye cannot be partakers of the Lord's-Table, and the Table of Devils.*

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[1668]

he is able to requite him; but if he be fallen to decay, then love begins to slacken and cool: But when we were ingulphed in misery, and were fallen to decay, we had lost our Beauty, stained our Blood, spent our Portion, then Christ dyed for us; O amazing love, which may swallow up all our thoughts!

6. 6. That Christ should not repent of his sufferings: *Isa.* 53, 11. *He shall see of the travel of his soul, and shall be satisfied.* It is a Metaphor that alludes to a Mother, who though she hath had hard Labour, yet doth not repent of it, when she sees a Child brought forth; so, though Christ had hard Travel upon the Cross, yet he doth not repent of it, but thinks all his Sweat and Blood well bestowed, because he sees the Man-child of redemption is brought forth into the World*: *He shall be satisfied*; the Hebrew Word ישבע signifies such a satiating, as a man hath at some sweet repast or banquet 7. That

Hoc uno laboris sui præmio affatim saturatur, nunc quiescit, nunc deliciis affluit. Forerius in loc.

7. That Christ should rather dye for us, than the Angels that fell. They were creatures of a more noble Extract, and in all probability might have brought greater Revenues of glory to God; yet that Christ should pass by those Golden Vessels, and make us Clods of Earth, into Stars of Glory; O the Hyperbole of Christ's Love! 7.

8. Yet another Step of Christ's Love (for like the waters of the Sanctuary, it riseth higher)! That Christ's Love should not cease at the hour of Death. We write in our Letters, *Your Friend till Death*: But Christ wrote in another Style, *Your Friend after Death*! Christ dyed once, but loves ever. He is now testifying his Affection to us; he is making the Mansions ready for us, *John* 14. 2. He is interceding for us, *Heb.* 9. 27. He appears in the Court, as the Advocate, for the Client. When he hath done dying, yet 8.

he hath not done loving; what a stupendious love was here? Who can meditate upon this, and not be in an Extasie? Well may the Apostle call it, *A love that passeth Knowledg* *. *Eph.* 3. 19. When you see Christ broken in the Sacrament think of this Love.

Foderunt latus Christi intima furoris lancea, quod jam dudum amoris lancea fuit vulneratum. Bern. de pass. Dom.

ὑπερβάλλουσαν ἀγάπην.

Bran. 4. 4. See then, what dear and intire affections we should bear to Christ, who gives us his body and blood in the Eucharist: If, he had had any thing to part with of more worth, he would have bestowed it upon us *. O let Christ lie nearest our Hearts. Let him be our *Tree of Life*, and let us desire no other Fruit. Let him be our *Morning Star*, and let us rejoice in no other Light.

ἀμώμητος ὁ Χριστὸς, ἀρετῆς ἐμπλεως ἱερὸς, καὶ ἐυωδὴς, σωτήριον ὑπὲρ ἡμῶν ὁλοκάυτωμα. Cyr.

As Christs *Beauty*, so his *Bounty* should make him loved by us; he hath given us his Blood, as the Price; and his Spirit as the Witness of our

Pardon,

Pardon. In the Sacrament Chriſt beſtows all good things: He both imputes his Righteouſneſs, and imparts his Loving-kindneſs. He gives a Fore-taſte of that Supper which ſhall be celebrated in the Paradiſe of God. To ſum up all: In the bleſſed Supper, Chriſt gives himſelf to Believers; and what can he give more? Dear Saviour, how ſhould thy Name be as *Oyntment poured forth*! The *Perſians* worſhip the Sun for their God, let us worſhip the Sun of Righteouſneſs. Though *Judas* ſold Chriſt for Thirty Pieces, let us rather part with all, than this Pearl. Chriſt is that Golden Pipe, through which, the Golden Oyl of Salvation is tranſmitted to us.

5. Was Chriſt's Body broken? then we may behold Sin odious in the Red Glaſs of Chriſt's Sufferings. It is true, Sin is to be abominated, as it turn'd *Adam* out of Paradiſe, and threw the Angels down to Hell. Sin *Bran.* 5.

is the Peace-breaker; it is like an Incendiary in the Family, that ſets Husband and Wife at variance; it makes God fall out with us. Sin is the Womb of our Sorrows, and the Grave of our Comforts. But that which may moſt of all disfigure the Face of Sin, and make it appear Ghaſtly, is this, *It crucified our Lord*: It made Chriſt Vail his Glory, and loſe his Blood. If a Woman did ſee that Sword which killed her Husband, how hateful would the ſight of it be to her? Do we count that Sin *Light*, which made Chriſt's Soul *Heavy unto Death? Mark* 14.34. Can that be our joy, which made the Lord Jeſus *a man of ſorrows? Iſa.* 53.3. Did he cry out, *My God, why haſt thou forſaken me?* And ſhall not thoſe Sins be forſaken by us, which made Chriſt himſelf forſaken? O let us look upon Sin with Indignation. When a Temptation comes to Sin, let us ſay as *David*,

2 *Sam.*

2 *Sam.* 23. 17. *Is not this the blood of the men that went in jeopardy of their lives?* So, Is not this the Sin that poured out Chriſt's Blood? Let our Hearts be enraged againſt Sin. When the Senators of *Rome* ſhewed the people *Cæſar's* bloody Robe, they were incenſed againſt thoſe that ſlew him. Sin hath rent the White Robe of Chriſts Fleſh, and dyed it of a Crimſon Colour: let us then ſeek to be avenged of our Sins. Under the Law, if an Oxe gored a Man that he dyed, the Oxe was to be killed, *Exod.* 21. 28. Sin hath gored and pierced our Saviour, let it dye the Death. What pitty is it, for that to live, which would not ſuffer Chriſt to live?

6. Was Chriſt's Body broken? Let us then from his ſuffering on the Croſs, learn this Leſſon, Not to wonder much, if we meet with Troubles in the World. Did Chriſt ſuffer, who *knew no Sin?* And do we think *Bran.* 6.

it strange to suffer, who know nothing but Sin? Did Christ feel the anger of God? And is it much for us to feel the anger of Men? Was the Head crowned with Thorns? And would the Members lie among Roses * ? Must we have our Bracelets and Diamonds, when Christ had the Spear and Nails going to his heart? Truly such as are guilty, may well expect the lash, when he who was innocent, could not go free.

Non decet membrum delicatum esse sub capite crucifixo. Bern.

2. The second Use is of Exhortation, and it hath several Branches.

Use. 2. *Exhort.*

1. Was Christ's precious body broken for us? Let us be affected with the great goodness of Christ; Who can tread upon these hot Coals, and his Heart not burn? Cry out with *Ignatius*, Christ my Love is crucified. If a Friend should dye for us, would not our Hearts be much affected with his Kindness? That the God of Heaven should dye for us, how should this stupendious mercy have a melt-

Bran. 1.

melting influence upon us! The body of Christ broken, is enough to break the most flinty Heart. At our Saviour's Passion, the very Stones did cleave asunder: *Mat.* 27. 51. *The Rocks rent.* He that is not affected with this, hath an Heart harder than the Stones *. If *Saul* was so affected with *Davids* Mercy in sparing his Life, 1 *Sam.* 24. 16. How may we be affected with Christs kindness, who to spare our life, lost his own! Let us pray, that as Christ was *Crucifixus*, so he might be *Cordi-fixus*; As he was fastened to the Cross, so that he may be fastened to our Hearts.

* *quænam te genuit sola sub rupe leæna Catul.*

2. Is Jesus Christ spiritually exhibited to us in the Sacrament? Let us then set an high value and Estimate upon him. *Bran.* 2.

1. Let us prize Christs body. Every crumb of this bread of life is precious, *John* 6. 55. *My flesh is meat indeed.* It is *Panis eximius & supersubstantialis*, as *Cyprian* calls it. The

Chamier lib. 11. Sect. 15.

Μάννα τὸ θεῖον καὶ ζωοποιόν. Cyril.

Manna * was a lively Type and Emblem of Christ's Body *: *Manna* was sweet. *Exod.* 16. 31. *The taste of it was like wafers made with honey,* it was a delicious meat; therefore it was called *Angels Food*, for its excellency *: So Christ the Sacramental *Manna*, is sweet to a Believer's Soul. *Cant.* 2. 3. *His fruit was sweet to my taste.* Every thing of Christ is sweet *: His Name is sweet, his Vertues sweet. This *Manna* sweetens *the Waters of Marah.*

Borrhæus.

Haud animæ suavior cibus. Lactant.

Nay, Christ's Flesh excells *Manna*. 1. *Manna* was *Food*, but not *Physick*. If an *Israelite* had been sick, *Manna* could not have cured him; but this blessed *Manna* of Christ's body, is not only for food, but for medicine *. Christ hath *healing under his wings*, *Mal.* 4. 2. He heals the Blind eye, the hard Heart. Take this medicine next your Heart, and it will heal you of all your spiritual Distempers.

Corpus Christi, agris medicina. Bern.

2. *Manna*

2. Manna was *Corruptible:* It ceaſed when *Iſrael* came to *Canaan*: But this bleſſed Manna of Chriſt's Body will never ceaſe. The Saints ſhall feed with infinite delight, and Soul ſatisfaction, upon Chriſt to all Eternity. The Joyes of Heaven would ceaſe, if this Manna ſhould ceaſe. The Manna was put in a golden Pot in the Ark, to be preſerved there: So the bleſſed Manna of Chriſt's Body being put in the golden Pot of the Divine Nature, is laid up in the Ark of Heaven, for the Saints to feaſt upon for ever. Well then may we ſay of Chriſt's bleſſed Body, *It is meat indeed.* The Field * of Chriſt's Body being digged upon the Croſs, we find the Pearl of Salvation there.

* *Foſſo nigro corporis Chriſti, margarita ſalutis invenitur.*

2. Let us prize Chriſt's Blood in the Sacrament. It is *drink indeed* *, * *Ego latrus carnis pro ſalute tua portatus ſum ad Torcular Crucis, inde eliquatum eſt muſtum tuæ redemptionis.* Bern. de Cæn. Dom.

John

John 6. 55. Here is the *Nectar* and *Ambrosia*, God himself delights to taste of. This is both a Balsom and a Perfume. That vve may set the higher value upon the blood of Christ, I shall shevv you seven rare supernatural Vertues in it.

1. 1. It is a reconciling blood: *Col.* 1. 21. * *You that were sometime alienated, and enemies, yet now hath he reconciled through death.* No sooner vvas the Message brought to King *David, Vriah is dead*, 2 *Sam.* 11. 21. but the anger of *David* vvas removed. No sooner vvas the blood of Christ poured out, but God's anger vvas pacified. Christ's blood is *the blood of atonement.* Nay, it is not only θυσία, but ἱλασμός, not onely a *Sacrifice*, but a *Propitiation*, 1 John 2. 2. Which denoteth a bringing us into Favour with God. It is one thing for a traytor to be pardoned, and another thing to be brought into Favour. Sin rent us off from God

* μακρὰν ὄντας ἐγνὺς εἶναι πεποίηκεν. Chrysost.

God, Christ's Blood doth loader and cement us to God. If we had had as much grace as the Angels, it could not have wrought our Reconciliation. If we had offered up Millions of Holocausts and Sacrifices, if we had wept Rivers of Tears, this could never have appeased an angry Deity; only Christ's blood doth ingratiate us into God's Favour, and make him look upon us with a smiling Aspect. When Christ dyed, the Vail of the Temple was rent: This was not without a Mystery, to shew that through Christ's blood, the Vail of our Sins is rent, which did interpose between God and us.

2. Christ's blood is a quickning blood. *John* 6. 54. *Whoso drinketh my blood, hath eternal life.* It both begets life, and prevents death. *Lev.* 17. 11. *The life of a thing is in the blood.* Sure enough, the life of our Soul is in the blood of Christ. When we contract deadness of Heart, and are

are like Wine that hath lost the spirits, Christs blood hath an elevating povver, it puts vivacity into us, making us quick and vegete in our motion. *Isa*, 40. 31. *They shall mount up with wings as Eagles.*

3. 3. Christ's blood is a cleansing blood. *Heb.* 9. 14. *How much more shall the blood of Christ purge your Conscience!* As the Merit of Christ's blood doth pacifie God, so the Vertue of it doth purifie us. It is *Balneum cœleste*, the King of Heavens Bath. It is *Lavacrum animæ*, a Laver to vvash in. It vvasheth a crimson sinner milk white *. 1 *Joh.* 1. 7. *The blood of Jesus cleanseth us from all our sin.* The Word of God is a Looking-glass to shew us our spots, & the blood of Christ is a fountain to vvash them avvay, *Zac.* 12. 1.

αἷμα ἐκεῖνον ἀκριβῶς ἀπόῤῥυψαι δύναται καὶ τῆς χιόνος τὴν λευκότητα δοῦναι Theodoret.

But this blood vvill not vvash, if it be mingled vvith any thing. Water vvill not vvash clean, except it be mingled

mingled with Sope or Camphire; but if we go to mingle any thing with Christ's Blood, either the Merits of Saints, or Prayers of Angels, it will not wash. Let Christ's Blood be pure and unmixed, and there is no spot but it will wash away. It purged out *Noahs* Drunkenness, *Lots* Incest. Indeed there is one spot so black, that Christ's Blood doth not wash away, and that is the Sin against the Holy Ghost; not but that there is Vertue enough in Christ's Blood to wash it away; but he who hath sinned that sin, will not be washed; he contemns Christ's Blood and tramples it under foot. *Heb.* 10. 29.

4. Christ's Blood is a softning blood. There is nothing so hard, but may be softned, if it lie a steep in this blood; it will soften a stone. Water will soften the Earth, but it will not soften a stone; but Christ's Blood mollifies a Stone, it softens an Heart of stone. It turns a Flint,

4.

Flint into a Spring. The Heart which before was like a piece hewen out of a Rock, being steeped in Christ's blood, becomes soft, and the waters of Repentance flow from it. How was the *Jaylor's* Heart dissolved, and made tender, when the *blood of sprinkling* was upon it! *Acts* 16. 30. *Sirs, What must I do to be saved?* His heart was now like melting Wax, God might set, what Seal and Impression he would upon it.

5. 5. Christ's blood, is a cooling blood 1. It cools the Heat of Sin. The Heart naturally is full of distempered Heat; it must needs be hot, being *set on fire of Hell.* It burns in Lust and Passion; Christ's blood allayes this Heat, it quencheth the Inflammations of Sin. 2. It cools the Heat of Conscience. In time of desertion, Conscience burns with the heat of God's Displeasure; now Christ's blood being sprinkled upon the Conscience, cools and pacifies it.

And

And in this sense Christ is compared to a *River of water*, *Isa.* 32.2. When the Heart burns, and is in anagony, Christ's blood, is, like water to the fire, it hath a cooling refrigerating Vertue in it.

6. Christ's blood, is a comforting blood; it is good against fainting Fits. Christ's blood, is, *better than Wine*: Though Wine chears the Heart of a Man that is well, yet it will not chear his Heart when he hath a fit of the Stone, or when the Pangs of Death are upon him: But Christ's blood will chear the Heart at such a time. It is best in affliction, it cures the trembling at the Heart. A Conscience sprinkled with Christ's blood, can, like the Nightingale, sing with a Thorn at its Breast. The blood of Christ can make a Prison become a Palace. It turned the Martyrs Flames into Beds of Roses*. Christ's blood

6.

* *Feriuntur Martyres gaudent; mortuntur & ecce triumphant? quare? quia sanguine crucis perfusi mortem minuunt sed spernunt.*

gives

gives comfort at the hour of Death: As an Holy Man once said on his Death-bed, when they brought him a Julip; No Julip like the Blood of Christ!

7. 7. Christ's blood is an Heaven-procuring blood *. *Israel* passed through the red Sea to *Canaan*: So through the red sea of Christ's blood, we enter into the Heavenly *Canaan*: *Heb.* 10. 19. *Having boldness therefore to enter into the holiest by the blood of Jesus.* Our sins did shut Heaven, Christ's blood is the key which opens the gate of Paradise for us *. Hence it is *Theodoret*, calls the Cross, ξύλον σωτήριον, *the Tree of Salvation.* Because that blood which trickled down the Cross, distills Salvation. Well then may we prize the blood of Christ, and with St. *Paul, determine to know nothing but Christ crucified,* 1 *Cor.* 2. 2. Kings Crowns are only Crosses, but the Cross of Christ is the only Crown.

Per latus Christi nobis patescit in Cælum introitus. Bern.

Morimur per lignum scientiæ, orimur per lignum Crucis.

3. Doth

3. Doth Chriſt offer his Body and blood to us in the Supper? Then with what ſolemn preparation ſhould we come to ſo ſacred an Ordinance! It is not enough to do *what* God hath appointed, but *as* he hath appointed, 1 *Sam.* 7. 3. *Prepare your hearts unto the Lord.* The Muſitian firſt puts his Inſtrument in Tune, before he plays. The Heart muſt firſt be prepared, and put in Tune, before it goes to meet with God in this ſolemn Ordinance of the Sacrament. Take heed of raſhneſs and irreverence. If we come not preparedly, we do not *drink*, but *ſpill* Chriſt's blood, 1 *Cor.* 11. 27. *Whoſoever ſhall eat this bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the body, and blood of the Lord;* That is, ſaith *Theophylact*, he ſhall be judged a ſhedder of Chriſt's Blood. We read of a *Wine-cup of fury* in Gods hand, *Jer.* 25. 15. He that comes unpreparedly to the 3. *Bran.*

Lords-Supper, turns the *Cup* in the Sacrament into a *Cup of fury* *.

Calicem sanguinis mutat in calicem furoris. Novarinus.

Oh with what reverence and devotion should we address our selves to these holy Mysteries! The Saints are called *prepared Vessels*, Rom. 9. 23. If ever these Vessels should be prepared, it is when they are to hold the precious Body and Blood of Christ. The sinner that is damned, is first prepared. Men do not go to Hell without some kind of preparation, *Rom.* 9. 22. *Vessels fitted for destruction.* If those Vessels are prepared which are filled with wrath, much more are those to be prepared, who are to receive Christ in the Sacrament. Let us dress our selves by a Scripture-glasse, before we come to the Lords Table * : And, with *the Lamb's Wife, make our selves ready* *.

ὅ ταν καθαρὸν καὶ ἄξιον εὑρῆς, προσίθι. Theophylact. Rev. 19. 7

Quest. How should we be rightly qualified, and prepared for the Lords Supper?

Answ.

Answ. If we would come with prepared hearts, we must come,

1. With Self-examining-hearts. 1 *Cor.* 11. 28. *But let a man examine himself, and so let him eat of that Bread.* 1. It is not enough that others think we are fit to come, but we must examine our selves. The Greek word, to Examine, δοκιμαζέτω, is a Metaphor taken from the Goldsmith, who doth curiously try his Metals. So before we come to the Lords Table, we are to make a curious and critical trial of our selves by the Word.

Self-examination being a reflexive Act, is difficult *. 'Tis hard for a man to look inward, and see the face of his own Soul. The eye can see every thing, but it self.

Malum vitium excusare, quàm excutere. Senec.

But this probatory work is necessary: Because,

1. If we do not examine our selves, we are at a losse about our Spiritual estate; we know not whe-

ther we are interested in the Covenant, or whether we have a right to the Seal.

2. God will examine us. It was a sad question the Master of the Feast asked, *Mat.* 22. 12. *Friend, how camest thou in hither, not having a Wedding-garment?* So it will be terrible, when God shall say to a man, How camest thou in hither to my Table with a proud, vain, unbelieving heart? What hast thou to do here in thy sins? Thou pollutest my holy things. What need therefore is there to make an heart-search before we come to the Lords-Supper? We should examine our *sins*, that they may be mortified; our *wants*, that they may be supplied; our *graces*, that they may be strengthened.

2. 2. We must come with serious hearts. Our spirits are feathery and light; like a Vessel without Ballast, which flotes upon the water, but doth not sail. We flote in holy duties,

ties, and are full of vain excursions, even when we are to deal with God and are engaged in matters of life and death. That which may consolidate our hearts, and make them fix with seriousness, is, To consider, God's eye is now especially upon us, when we approach to his Table. *The King came in to see the Guests* *. God knows every Communicant, and if he sees any levity and indecency of spirit in us, unworthy of *his presence*, he will be highly incensed, and send us away with the *guilt* of Christ's blood, instead of the *comfort* of it. Mat. 22. 11.

3. We must come with *intelligent hearts*. There ought to be a competent measure of knowledg, that we may *discern the Lords body*: As we are to *pray with understanding*, 1 Cor. 14, 15. So ought we to Communicate at the Lords Table with understanding. If knowledg be wanting, it cannot be *a reasonable service* *. They that know not the 3. Rom. 12. 1.

myſtery, feel not the comfort. We muſt know God the Father in his Attributes, God the Son in his Offices, God the Holy Ghoſt in his Graces. Some ſay, they have good hearts, yet want knowledg: We may as well call that a good eye, which wants ſight.

4. 4. We muſt come to the Sacrament with longing hearts: Say as Chriſt, *With deſire I have deſired to eat of this Paſſeover* *. If God prepares a Feaſt, we muſt get a Stomack. Why hath the Lord frowned upon his people of late, but to puniſh their ſurfeit, and provoke their appetite? As *David* longed for the water of the Well of *Bethlehem*, 2 *Sam.* 23. 15. So ſhould we long for Chriſt in the Sacrament. Deſires are the Sails of the Soul, which are ſpread to receive the gale of an Heavenly Bleſſing. For the exciting holy deſires and longings, conſider:

Luk. 22. 53.

1. The

1. The magnificence and royalty of this Supper: It is συμπόσιον ἐπουράνιον, an Heavenly Banquet. *Isa.* 25. 6. *In this Mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees*.* Herethe juice of that Grape which comes from the true Vine. Under these Elements of Bread and Wine, Christ and all his benefits are exhibited to us. The Sacrament is, *omnium aromatum ἀποθήκη*, a repository and storehouse of Cœlestial Blessings. Behold here life and peace, and salvation set before us! All the *Dulcia fercula*, the sweet delicacies of Heaven, are served in at this Feast.

* *Hæ sunt suaves delitiæ, hic bibuntur flumina mellis, liquoris balsami Cælestis.* Ber. de Cæn.

2. To provoke Appetite, consider what need we have of this spiritual repast. The Angel perswaded *Elias* to take a little of the Cake, and Cruse of water, that he might not faint in his Journey, 1 *King.* 19. 7. *Arise and eat, because the Journey*

is too great for thee. So truly we have a great Journey from Earth to Heaven, therefore had need recruit our selves by the way: How many sins have we to subdue? how many duties to perform? how many wants to supply? how many graces to strengthen? how many adversaries to conflict with? so that we need a bait by the way; by feeding upon the body and blood of the Lord, *We renew our strength as the Eagle.*

3. Consider Christ's readiness to dispense Divine blessings in this Ordinance. Jesus Christ is not *a sealing Fountain*, but *a flowing Fountain.* 'Tis but crying, and he gives the Breast. 'Tis but thirsting, and he opens the Conduit. *Rev.* 22. 17. *Let him that is athirst, come; and whosoever will, let him take the water of life freely.* As the clouds have a natural propensenes to drop down their moisture upon the Earth: So hath Christ to give forth of his gracious

gracious vertues and influences to the ſoul.

4. There is no danger of exceſs at this Supper. Other Feaſts do often cauſe Surfeit, it is not ſo here. The more we take of the bread of life, the more healthful we are, and the more we come to our ſpiritual complexion. Fulneſs here, doth not encreaſe *humours*, but *comforts*; in ſpiritual things there is no extream. Though a drop of Chriſt's blood be ſweet, yet the more the better; the deeper the ſweeter, *Cant.* 5. 2. *Drink abundantly O beloved.* In the Original it is, Be ye *inebriated** with my love.

זשבלו רודים

Præclara ebrietas quæ ſobrietatem mentis operatur. Ambr. de Sacram.

5. We know not how long this Feaſt may laſt: While the Manna is to be had, let us bring our Omer: God will not always be ſpreading the Cloth. If people loſe their ſtomacks, he will call to the Enemy to take away.

6. Feed-